

THE
EXPOSITOR
AND · HOMILETIC · REVIEW



JOURNAL OF PRACTICAL CHURCH METHODS

BOOK LIBRARY
SCHOOL
OF RELIGION



*Royce Memorial
Chapel.
Naval Training Station,
Sampson, N. Y.*

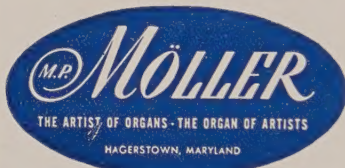
PLAN NOW the Organ you've always wanted



If your dreams of a truly fine Organ have, of war-necessity, 'been filed for future reference' . . . now is the time to bring them out again. For now, more and more Möller Craftsmen are being released from war production to planning again The Artist of Organs—The Organ of Artists.

Your order NOW for a Möller Organ will receive their immediate attention—for it places you on the Möller Preferred List with the assurance of being among the first to secure possession of a post-war instrument.

Write Möller NOW . . . Put your name on the Preferred List for the Organ of outstanding tonal beauty, quality and satisfaction.



PULPIT GOWNS
VESTMENTS for
CLERGY and CHOIR
CHURCH HANGINGS
CLERICAL SUITS CASSOCKS
ALTAR LINENS

Inquiries Invited

C. M. ALMY & SON, Inc.

562 Fifth Ave.

New York, N. Y.

PUBLIC SPEAKERS!!

Let us prepare your sermons, speeches, lectures, articles, etc., at a most modest cost.

Prompt, scholarly, individual and confidential. You get full and exclusive use of all material ordered. Printed speeches, sermons and outlines also furnished. **FREE** circular.

Continental Writers' and Speakers' Bureau

705 Railway Exchange Bldg.

Montreal, Canada

A CLOISTER VITAL BOOK

The moral solution for
post-war planning.

"The Christian Way in a Modern World"

By W. NORMAN PITTENGER

Dr. F. C. Grant says—
"I am especially
impressed . . ."

Price \$2.50

The CLOISTER PRESS
Louisville, Kentucky

A Religious Book Club Selection

UNION LESSON HELPS

on the International Uniform Lessons

SAFE
TIME-
TRIED

are based
squarely on
the Bible

Union Lesson Helps stand for and emphasize the foundation truths held in common by all evangelical Christians. Undenominational and uncontroversial, they can be used with safety in any Sunday school.

Write for free specimens

AMERICAN SUNDAY-SCHOOL UNION

1816 Chestnut Street

Philadelphia, Pa.

"THE SANITARY" Individual Communion CUPS

CONVENIENT, NOISELESS AND SANITARY

Our communion set as illustrated permits an impressive ceremony and leads the field in communion service. Available in mahogany, oak or walnut in either 25, 36 or 49 cup size and can be stacked.



Circular and quotations on request

SANITARY COMMUNION SERVICE

Box 396-Dept. E.

Rochester 2, N. Y.



NEW HYMNALS STIR ZEAL

Fresh, crisp hymnbooks stimulate spiritual expression and religious revival. Let "Devotional Hymns" bring new LIFE to your services.

Sample on Request

Serving Churches half a century enables us to help you select the best book for your Church. "Devotional Hymns"—288 pp., lacquered cloth binding per 100 not prepaid, \$45.00, bristol covers, \$30.00. Other song books \$10.00 per 100 up.

● For returnable samples write name and address in margin, indicate type of book needed. Give Church and Denom.

HOPE PUBLISHING COMPANY

5701-G4 West Lake St., Chicago 44, Ill.

The Parables and Metaphors of Our Lord

By G. CAMPBELL MORGAN, D.D.

An illuminating volume that should adorn every minister's desk, and one that will be especially helpful to the seminarian and to the layman who likes to search for the truth himself. \$3.00

F. H. Revell Co., 158 Fifth Ave., N. Y. C.

"Don't you
dare miss it"

—CHRISTIAN HERALD

Burma Surgeon

By Gordon S. Seagrave

"The vivid portrayal of sterling qualities of character and the definite feeling that Christianity is making progress appealed to me most. Dr. Seagrave's satirical humor is so unexpected and delightful; his nurses so captivating. I am recommending BURMA SURGEON to our Sunday morning discussion group as an outstanding book of the times." — Mrs. P. M. L., Indiana.

A Top National Best Seller

Illustrated, \$3.00

W. W. NORTON & CO., 70 Fifth Ave., N. Y. 11



What if Daddy Weren't Here!

Could Mother carry on
without an adequate income!

Let us show you how to buy future income
for your family at rock bottom cost

Send the Coupon
Today
No Obligation
No Agents

MINISTERS LIFE AND CASUALTY UNION
100-A W. Franklin Ave.
Minneapolis 4, Minnesota

Tell me how to provide income for my family even though I should be taken away.

Name.....

Address.....

Birthdate..... Month Day Year Denomination.....

EXP 6-44

JUNE, 1944

Vol. XLVI

No. 6

C O N T E N T S

Is the Church Ready?	267
Aaron N. Meckel	
Unforgettable Pictures	269
Harry W. Staver	
Girded With Gladness	270
Edwin Wyle	
Gestures	271
G. W. Mattice, D.D.	
Change of Heart	272
R. C. Helfenstein, D.D.	
Hear Us	273
M. J. Hoepfner	
Editorials	274
Methods	276
Buddy Dinner	
House of Happiness	
We Still Need Sunday	
Red Cross Nursing	
Marriage Service	
Sermons	284
Spiritual Mobilization	
Chas. H. Nabers	
Don't Be Silly	
Burris Jenkins	
When a Winner Loses	
Ivan Hagedorn	
Mask Wearing	
Edwin Wyle	
Junior Pulpit	292
Man's Brain	
What Am I Bid?	
The Wind Blows	
Hands	
Mary Trier	
Sentence Sermons	283
Illustrations	296
Wm. J. Hart	
J. J. Phelan	
Recent Books	302
Prayer Meetings	306
Topical Index	309
Where to Buy	310

The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business

Better Business Bureau Warns Citizens of "War Bond Survey"

When a smooth, plausible and unknown voice asked you over the telephone how much you have invested in War Bonds, don't be obliging and tell all. This is the advice of the Buffalo Better Business Bureau in a letter to bureau members. The bureau warns that apparently is a device being used by questionable promoters to obtain selling prospects.

The questioner probably will claim the information is for a government survey, but no such survey is being made nor contemplated, the bureau said.

The bureau also advised against subscription solicitations for Who's Who in the Western Hemisphere.

"The Federal Trade Commission alleges that for the last two years the promoters of this book have been soliciting subscriptions and biographical sketches of prominent persons and have collected more than \$25,000 in advance, plus an additional \$25,000 in unpaid orders for the volume, not yet printed," the bureau said. "Do not confuse this promotion with the recognized publication, Who's Who in America."

Other warnings issued by W. Dan Bell, the bureau's general manager, are:

"Watch out for that fellow who whispers that he has nylon hosiery for sale. They may be rayon, and poor quality at that."

The Cover Picture

Again the Expositor is indebted to the Third Naval District Chaplain's Office for the Cover Picture.

The picture shows Naval officers of Sampson Naval Training Station, Sampson, N. Y., visiting clergymen, guests and Sampson trainees, leaving Royce Memorial Chapel after its dedication. The day following the synagogue in Royce Chapel was dedicated in fitting services conducted by the Committee on Army and Navy Religious Activities and The Jewish Welfare Board. The picture is a U. S. Navy Official Photo.

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published each month by the F. M. Barton Co., Pub., Inc., Caxton Building, Cleveland, Ohio.
Subscription Rate: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies, 35c. Back copies, 45c. Bound volumes, \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N. Y.

Copyright, 1944. Entered as second-class matter at the Post Office at Cleveland, Ohio
Additional entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

Joseph M. Ramsey
Editorial Office
East Aurora, N. Y.

W. S. Ramsey
Caxton Bldg.
Cleveland, Ohio

Pope and Walsh
40 East 49th St.
New York City

John D. Emrich
9 W. Washington
Chicago, Illinois

17 Faringdon St.
London, E. C.
England

IS THE CHURCH READY?

AARON N. MECKEL

SOMEWHERE in the hands of a pastor, parent, wife or sweetheart there is a letter from a soldier. It was written in the faint light of a pup tent. At the heart of it there are these lines: "I wonder what is going on at home, in the minds of the people and in the life of the Church I left. Sometime this nightmare of a war will be over, and we will face the making of the peace. I wonder,—Is the Church—my Church—ready?"

Not only that lad in khaki, but the huddled millions in concentration camps, behind barbed wire fences, the wounded in hospitals—yes, and the cynical but wistful world beyond the church door,—all these are asking that question. And we, as representatives of the Church of Christ, must reply or hang our heads. What more,—the answer must not be couched in vague and nebulous generalities. "If the trumpet make an uncertain sound," wrote Paul to the Corinthian Christians, "who will prepare himself for the battle?" At least we can think together concerning some considerations that might well go into the making of a reply to that soldier's question, Is the Church ready?

For one thing, let the Church of Christ lift high the glorious standard of Her revealed Faith and the saving Truth of Her Gospel to the world in need! If there ever was a day when those who call themselves Christians need clearly and distinctly to utter their life-giving convictions, this is it. We have a positive Faith to declare. The trumpet must sound a distinct note! We dare not muffle or blunt our Christian witness by shallow thinking or carelessness living.

*"We've a story to tell to the Nations
That shall turn their hearts to the right!"*

's a Story of a God and Father who cared enough for us and our salvation to reveal Himself in His Son for our redemption and saving. We have a great Gospel which is still the

raintree, Mass.

power of God unto salvation. We have—and are—a fellowship of the Spirit called by the name Christian, and can say with one of the early disciples of the Master, "We Christians hold the world together!" This above all,—we have and offer a Christ who is the same yesterday, today and forever in His power to save, and who is at once the Light and the Hope of the world. What is more, true Christians are fired by a vision of the Kingdom of God which insists on holding the shuffling tactics of politicians and statesmen up to the light of its searching scrutiny. Surely a Church armed with such a message should be nothing less than a moral conscience to mankind in this hour.

Many of us recall how Dr. A. J. Muste in his ardor for reform left the regular Orthodox Church because he felt that it wasn't up and coming enough. So he joined himself to the secular reformers. But alas! he found a world on his hands, lost, hopeless, and himself among men devoid of sterling, working faith to meet the need. Here was humanity in its lostness and sin, but these men did not know of a Saviour. It is no wonder, is it, that Dr. Muste made his way back into the Church of Jesus Christ. For with all Her faults, She has hope and power and vision, and all because She has a Christ and a Gospel!

But the readiness of the Church to serve in this emergency lies in far more than the mere proclamation of Her God-given message! For the Church must veritably *embody within the sphere of Her own life* the Faith and the Way She professes. In a real sense the Church must be God's great laboratory in which the great experiment of Christian living is made and the great demonstration carried on. Sensitive George Lansbury of Britain recently remarked, "The crimes that are now being committed by man against man cry aloud not so much for vengeance, as for an entirely new relationship, one with another." But how true it is that those prophetic words must first of all be

realized within the life of organized Christendom before the world will take serious heed! Recently Morris Kaplan, one of our fine Greater Boston lads, laid down his life at Guadalcanal. They found on his body the amount of \$2.01. This amount the father contributed to the Good Neighbor Conference of Morris' home community with the words, "My son would want this money to be contributed to an organization which stands for mutual tolerance and regard between citizen and citizen. He fought and died in order that we might all live together in peace and happiness."

Well, that puts the matter squarely up to you and me as members of the Church of Jesus Christ, doesn't it? What possible good do you suppose there can be in our talking at length about righteousness unless in the Church our own hands and hearts are clean! What empty fustion all our talk about brotherhood unless the spirit of fraternity enters realistically into our dealings with our fellow Christians! What sheer nonsense, this setting aside of Race Relation Sundays, unless we can look into the eyes of another who has felt the transforming touch of Christ, and call him brother, regardless of the color of his skin or the accent of his speech. Why discuss Christian unity at great length at our Youth and Church Conferences if in our false ecclesiastical pride we still insist on ostracizing one another! If in a day like this, crying out for a united Christian leadership and witness, we are still more interested in producing Congregationalists, Baptists, Methodists, etc., than Christians, then God have mercy on us! Then there is no salt in us!

Sometime ago a woman brought a neighbor of hers to her pastor at the close of the Church service, with the remark, "I want you to make a good Congregationalist out of her." And that pastor, who had caught the spirit of true Christian magnanimity, replied, "But I don't want to make a good Congregationalist out of her. However, if she would like to come and worship with us, maybe she can help you and me to become better Christians!" One of these years—perhaps before we are aware of it—millions of our armed forces will return from the front, where they have done battle by the side of men of all kindreds, tribes and tongues against a common enemy, to ask us, "What solid ground have you, who remained at home, gained in terms of Christian breadth and tolerance and unity? What battles have you fought and won towards the making of a better world?"

Once again, the Church must not only proclaim her glorious message and enshrine it

within the sphere of Her own life. The Church of Christ must also boldly and unequivocally hold out before the eyes of all men God's blueprint for the peace of the Nations and the redemption of humanity! A blueprint with God's eternal truth and righteousness and grace stamped upon it! I know that the war is not entirely won as yet. Nevertheless, the fact remains that unless we in the Church begin now to think and plan and pray and live in this essential area of preparation, thousands—perhaps millions—shall have laid down their lives in vain.

I am unwilling to leave the making of the peace and the shaping of my children's destiny entirely in the hands of professional politicians and statesmen. I am grateful for the Four Freedoms, the Atlantic Charter, (which Bernard Iddings Bell has likened to a Swiss cheese with a good odor, but full of holes!) and for the various Pillars of Peace sincerely and formally announced to the world by representative statesmen and Churchmen. But above all these, it is incumbent on the Church of Jesus Christ to make men feel and become aware of the transcendent vision of *that* which once led Her Divine Master to the Cross; namely, the conviction and deliberate insistence that God's reign and Kingdom must utterly indwell the hearts and relationships of men and nations. As John Henry Jowett once put it,—"*Mere organization will never bring God's Kingdom on the earth.*"

Here, then, friends, is the Church's task in this day of crisis and opportunity,—to inspire and create men with the Kingdom vision of Christ for all humanity, and then by means of Her Gospel to provide the character and the Pentecostal power for its achievement in this world. At least we can make that much of a reply to the lad in that pup tent! And we can begin by offering *ourselves* to the Christ of all humanity. Each of us can say, "While I can't speak for the man next to me in the pew or for all of Christendom, I can speak for myself. God helping me, I am ready to have fulfilled in my life God's will and purpose for all men. Only that can make our professions ring true!"

Out of Step

Mrs. Dipp: "Isn't it strange how quickly these war maps get out of date?"

Mrs. Pipp: "Really, Mrs. Dipp, I had not thought much about it. Guess I didn't hear that radio program. Is it on a contest program?"

Mrs. Dipp: "No, but my favorite announce spoke of the battle of Armageddon last night, and, looked for an hour on my new map, but I couldn't find it anywhere."

UNFORGETTABLE PICTURES

HARRY W. STAVER

JOHN RUSKIN, speaking to a group of Art students, says this of Reynolds, the great painter: "He will never give you color that is not lovely, nor a shade that is not necessary, nor a line that is not graceful." What Ruskin thus says of Reynolds and his painting we would say of Jesus and those parables and pictures which abound in His preaching and teaching. He never gives us "a color that is not lovely, nor a shade that is not necessary, nor a line that is not graceful."

The Four Gospels are a vast gallery of the pictures of Jesus. They are simple scenes of the common-place, pictures derived from and inspired by the ordinary and homely things of every day. A mother-hen gathering the chicks under her wings; a housewife sewing a new patch on an old garment; fishermen, on the beach, mending their broken nets or counting their catch of fish; farmers planting their fields, harvests ripe for the reaping; laborers, idling in the market-place, hoping against hope that nobody will want to hire them; children playing their games in the streets—these and the like are the sort of things that Jesus used to paint His pictures, to illustrate and embody the truths God gave Him to speak. And He never gives us a "color that is not lovely, nor a shade that is not necessary, nor a line that is not graceful."

Among the many pictures wrought by Jesus there are some that can only be designated as master-pieces. Most of us have looked on them many times, nor ever wearied looking. To look again on four or five of these is our purpose now and with a prayer that something of their beauty, their glory, and their glow may be reflected in our hearts and minds when we are done.

There is, for one, that magnificent picture of Jesus which bears the inscription, "*The Good Samaritan*." It's the picture of a road and a priest and a Levite and a man robbed, beaten and left for dead. It's the picture of a road, like our world today, with religion in it, and robbers in it, and beaten, suffering, dying men and women and children in it. But there is something else in it, something that redeems

the cruelty and the pain. There's a man in the picture, a man "moved with compassion," a man kneeling by the side of that road and that beaten, broken man—a man, who is representative of the whole redemptive purpose of God in Christ and all the saving elements that are found in those whose hearts God has touched. *You can't forget a picture like that!* Not after you have once really looked on it. And you can't escape a picture like that once it has laid hold on your soul. It pursues us down all the roads of human distress.

There is another picture of Jesus. It is that picture we have come to know by the title, *The Rich Man and Lazarus*. Here, too, Jesus gives us no "color that is not lovely, nor a shade that is not necessary, nor a line that is not graceful." It's the picture of a great palace, set in the midst of a great estate, with a great iron gate that shuts it all in. And a rich man lives there, "clothed in purple and fine linen and faring sumptuously every day." And over against that—a beggar named Lazarus, wrapped in rags and wretchedness and lying at the great iron gate, destitute and dying for lack even of the crumbs that fall from the rich man's table. And that's not all! There's the rich man, "beyond the doors of death," in a place of torment, and Lazarus in "Abraham's bosom," and the great gulf fixed between, and the rich man now becomes the beggar pleading for a drop of cool water on the tip of Lazarus' finger to slack his unquenchable thirst. *You can't forget a picture like that!* Not after you have once really looked on it. And you can't escape a picture like that once its full import has laid hold on your soul. It pursues us down all the ways of human need, and never more so than in our world today, crying out its protest against a complacency that is criminal and sounding its warning against that sure consequence that is to come. For "there is an even-handed Justice that commands the ingredients of the poison's chalice to our own lips."

Then there's another great picture, drawn in words by Jesus and called, *The Prodigal Son*. In this picture, as in the others, Jesus gives us no "color that is not lovely, nor a shade that is not necessary, nor a line that is not graceful."

It's a picture of a home, and a son, and an inheritance demanded before its time. It's a picture of the Great White Way and riotous living and famine and one described as "fain to eat the husks the swine did eat." But there's more in the picture. There's "the reanimating influence of memory" touching the chords that were silent and making them vibrate once more. There's a man standing on his feet, with repentance in his heart and a new light in his eyes and a fresh determination in his soul. And there's a father's outstretched arms, and forgiveness unto the uttermost, and a restoration to sonship almost beyond the believing. *You can't forget a picture like that!* Not after you have once really looked on it and learned the things it intends and come to know that it is the story of every wayward child in the world and God's forgiving welcome when repentance turns again home.

And finally, there is that picture with which Jesus concluded his Sermon on the Mount. And once again it is seen that Jesus never gives us

"a color that is not lovely, nor a shade that is not necessary, nor a line that is not graceful." It's the picture of two men—this final picture of which we now speak—two men, one called "wise" and the other called "foolish"; and two houses, one builded on the "rock" and the other resting on the "sand". And the thunder rolling, the lightning flashing, the rains flooding down, the wind raging in violence, and the whole storm beating furiously upon the one house and upon the other. It's all in the picture. And, at the end, when the clouds have rolled away and the rains have stopped descending and the wild winds to blow, the house on the sand lies in ruin. But the house on the rock endures. *You can't forget that picture!* Not after you have once really looked on it. And we can't escape that picture once we come to know the truth of the Master's word about it. Everyone of us is a builder of some kind of house. And Jesus says, Watch the Foundations! For there is ever the storm and the sand; the rain and the rock.

Girded With Gladness

"Thou hast girded me with gladness."—Psalm 30:11.

*"Thou hast girded me with gladness,"
God of laughter and of light;
Thou hast put away my sadness;
Thou hast driven back my night.*

• *I am glad for Vernal brightness
Casting o'er the world its cheer;
With its resurrection gladness,
And its waking buds so dear.*

*I am glad for Summer showers,
Falling on the dusty lane;
Glad for grass and grain and flowers,
Glad for blessings from the rain.*

*I am glad for Autumn's plenty,
Harvest field and fruited plain.
Glad for Cotton, Corn, and Citrus
Shook by breeze across the main.*

*I am glad for Winter's coldness,
Sleeping earth and drowsy sun;
Snow, and frost, and icy bardness,
Soon to cause the sap to run.*

*I am glad for health and vigor,
Glad for breath and sight and sound;
Glad for all the joyous romance
Of life's destined daily round.*

*I am glad for little children
Laughing midst the world's glad way;
I am glad to hear them shouting
At their winsome, happy play.*

*I am glad for friends and friendship,
For a comrade's hearty grip;
I am glad for love's expression
Through the hand, and heart, and lip.*

*I am glad for God and goodness,
Glad for Hope and Faith and Love;
Glad for star-lit lanterns hanging
In the vaulted skies above.*

*"Thou hast girded me with gladness,"
Shown me how to laugh and sing,
Send me through this life rejoicing,
Make all life a holy thing.*

—EDWIN WYLE.

GESTURES

GORDON W. MATTICE, D.D.

GESTURES often figure more effectively in the communication of an attitude than we realize. Without speech or sound, people can and do communicate with each other, indicating by signs and gestures what they feel or desire.

Richard Jefferies, a student of this matter writes: "Speech in its inception was as much expressed by the finger as the tongue, perhaps the fingers talked before the mouth, and in a sense, gestures preceded language."

Certain peoples, like the Orientals have made a fine art of gesture, and we are all more pantomimic in our communication than we might at first suspect. All day long some contraction of the muscles, a contortion of the body, a look, a wave of the hand, a nodding or shaking of the head, a smile, a frown are in constant use to help our language, or to give it point, or to become a substitute for it. The raised eyebrows tell of surprise, a finger on the lips enjoins silence, the winking of an eye-lid, the curled lip—how effective these are.

The actor on the stage, the preacher in the pulpit, the average man finds it a mode of expression, oftentimes more effective than speech, and it is remarkable how quickly we read gestures. No sensitive photographic paper more quickly seizes and records an impression.

The number of the gestures of mankind is enormous. I was started off on this train of thought when I read that a college professor engaged in the labor of producing a dictionary of the "signs of the times." He has discovered that we humans use the most elementary and the most complex gestures. He reminds us that athletic coaches, orchestra conductors, traffic officers, workers in radio studios, mention but a few, make use of gestures in their work.

There are gestures used in religious practices. The most obvious is the "sign of the cross" used by devout believers to invoke the presence and blessing of Deity. Jesus took bread and "broke it"—that was a gesture—and it spoke more effectively than could any detailed word description of the significance of the act. Later, at the trial, seeing that he could not prevail with the multitude, took water and

washed his hands before the assembly. They knew what he meant! When Judas bargained with the priests to betray the Lord, he gave them a sign—"whomsoever I shall kiss, the same is he . . ." Judas could do his dastardly deed without speaking a word.

In a Church service gesture has its function. The clergyman will lift his hand and the people react—usually bow the head for prayer. And congregations use gestures as well. The looking at a watch, the attempt to suppress a yawn, a gazing about on the part of the man in the pew conveys to the preacher a delicate—and sometimes an indelicate hint that he hasn't struck oil, so he better stop boring!

The empty pew may be taken as a means of communicating something. It may say to the visitor, "This Church is not going forward." To the prospective Church member, "You had better wait awhile—the people of this congregation don't seriously try to live up to the promise they made when they joined the Church." Or it may say to the man in the pew, "Why didn't you stay home, too?" The empty pew is a vote against God, it is a witness to solemn vows broken.

Here in America the use of sign language by the Indian is well known. Linguistically not a word need be spoken to carry on a conversation—the universal sign language has a beauty of imagery not possessed by any spoken language. It is said that over 7,000 signs and gestures are used.

A smile is one of the most common and useful of all gestures. One of our boys in the Army quoted this in a recent letter: "A smile creates happiness in the home, fosters goodwill in business, and is the countersign of friends. It is rest to the weary, daylight to the discouraged, sunshine to the sad, and nature's best antidote for trouble. It is something that cannot be bought, borrowed or stolen, for it is something that is no earthly good to anybody until it is given away." How true! A smile is a gesture. It costs nothing to give, but enriches those who receive it without impoverishing the giver. It happens in a flash, and the memory of it may last a lifetime.

Think about the "ethics of gesture," to use Dr. W. L. Watkinson's phrase. Evil can be wrought by a gesture. The "crookedness" of

the mouth, of which the proverb speaks, may effect serious mischief. Winking with the eye is another common gesture, and the Arabs have a prayer, "O God pardon to us the culpable winking with the eyes," and we might well introduce that petition into our litany. We wink one another into plots, swindles and profanities. Or we may pour our contempt upon men by the singularly expressive act of turning up the nose.

And what may a simple look not effect? Perhaps the classic illustration of that is to be found in the Gospel. Peter denied his Lord, and Luke records, "And the Lord turned and looked upon Peter. And Peter went out and wept bitterly." A single glance sometimes determines a life course. Not all the scribes in all the world could write that look, or tell the tenth of it. It was the look of Divine disappointment.

As practical and helpful as gestures may be, it is to the careful and discriminating use of them I would point. He who has not developed control is bound to have both careless words and misuse of gestures to answer for.

This covert part of life comes within the range of responsibility and for it we must some day give an account. If there is not a word in our tongue, but God knoweth it altogether, if He knows our thought afar off, He will not permit these signs and acts of innuendo to pass as mere dumb show without purpose. God is not mocked and He will bring all this sinister by-play into judgment. As Dr. Watkinson states it, "He has the key to our clever codes and ciphers; and the fierce light will be turned upon the unspoken thought and ideography which earthly tribunals may not judge." "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance."

Judgment Day is today, tomorrow, and not off in some remote future. We are all in the same position as the person under arrest—everything we say and do will be used against us, in determining the weight and quality of our influence.

Out of the heart flow the issues of life. Whatever we really are in life, and whether we sign it or not, betrays or blesses. Our actions speak louder than our words.

A CHANGE OF HEART

ROY C. HELFENSTEIN, D.D.

WE are hearing a great deal about planning for "The Post-War World." It is all well and good that we ponder that responsibility. But merely planning alone for the post-war world will not change things one iota. Thousands of people spend their entire life in planning what kind of life they want to live and then never live it. It is not planning to live, but living that counts. Instead of continually planning for the future, people who have a right to expect a future begin at once to live the life that will entitle them to a future. It is not planning alone, but beginning now to build, according to plan to be sure, that can insure or even make possible a post-war world that will be any different from the pre-war world.

The post-war world will only be a repetition of the pre-war world unless there is a change of heart on the part of the people of the world,—a change of heart that will start them now to begin to build, not merely to plan.

Mason City, Iowa

Social engineers may unroll their carefully designed blue-prints for the post-war world; political economists may present their various intriguing systems of exchange; reformers may prescribe their cure-all panaceas for our social and governmental ills; the technologists may provide the necessary machines and tools with which to meet all of man's material needs and with which to build a new world-order; but all this will be found of no purpose, unless whatever is offered to serve the world's need is placed in the hands of people with changed hearts. Only leaders whose hearts God has touched are competent to lead in either the planning or the building of the post-war world. And only followers whose hearts God has touched are worthy of such leadership. A genuine change of heart all the way around is the imperative demand of the present hour if the post-war world, any different from the pre-war world, is to be realized.

The post-war world is in course of construction at this very moment. Right now the post-war world is taking shape. The work is go-

ing on in every life and in every home and in every community. The work is going on in every business transaction and in every social relationship—in every ideal cherished and in every commitment made. Today we are building for tomorrow—and how we build and with what we build will determine what is built,—whether good or bad, whether better or worse than the past has built for the present. Some are erecting while others tear down; some are redeeming while others defile; some are going ahead while others stand in the way; some are constructing while others destroy. And thus as it always been, the final result depending upon whether the builders or the destroyers outnumber, out-wit and out-do the others.

The world is in its present sorry plight because the latter in recent years have outnumbered, out-witted, and out-done the former. And the post-war world holds little promise unless those who are to blame for the evils of the present world order have a change of heart and seek the better way,—that those who, down through the years, have sought to build a world-order of justice, righteousness, peace and brotherhood, may take heart and, all working together, build now a better world for the post-war days than humanity has ever before known.

Unless those who deplore the present world-order; those who sincerely want a better world-order; those who talk about a better world-order; and those who plan a better world-order for the post-war days begin now to build under the inspiration of changed hearts, the latter state of society will be worse than the former, —the post-war world will be worse than the pre-war world.

Every person, who is content with his own past record, his own past performance, his own past good, stands in the way of the realization of the post-war world being better than the pre-war world. The call of the hour for a change of heart upon the part of every last son and daughter of men. A change of heart, effected by the divine power of God in the lives of the world's leaders and their followers, offers humanity its only hope for a post-war world that will be better or even its good-as the pre-war world.

That fact gives the Church of God heaven's challenge for an evangelistic emphasis now such as the world has never heard. There can be no ease in Zion in the face of such a challenge. Today is the high day of privilege, of opportunity and of responsibility for every church of every name and creed in recruiting

enlistments for "The Army of The Lord" whose mission is to build the post-war world now according to the plan of God.

Hear Us

(Tune: LYNDHURST 6, 5, 6, 5,D.)

*Hear us Heavenly Father,
As we come to Thee;
Bless us as we gather,
Thine alone to be.
We are humble children,
And we need Thy love,
Point us to Thy Heaven,
In the skies above.*

*To Thee gentle Jesus,
We our hymns do sing;
By Thy mercy lead us,
Our Eternal King.
In this world of weakness,
Only Thou art strong,
Fill our hearts with gladness,
Keep us from all wrong.*

*Holy Spirit lighten,
Our dark world today;
With Thy call do brighten,
Life's sad, sinful way.
May we who are lowly,
Hear Thy call so clear;
Make our lives more holy,
Free us from all fear. Amen.*

—MARTIN J. HOEPPNER.

TO SUBSCRIBERS SEEKING CHANGE OF ADDRESS

Please send all notices of change of address directly to the Circulation Department, THE EXPOSITOR, East Aurora, New York, allowing thirty days before the change is to become effective.

EXPOSITOR copies mailed to your old address cannot be forwarded to you by the Post Office unless you send them the postage necessary for such forwarding. Avoid such unnecessary expense by mailing your notice of changed address early, to Circulation Department, THE EXPOSITOR, East Aurora, New York.

Depending on diplomacy for peace reminds us of the man who wears a hat until he becomes bald and then wears a hat to hide his baldness.—*Baltimore Sun.*

The Editor's Columns



A Supreme Test

STATISTICS, deftly handled, may be made to prove or confute most any thesis. They may be as dull as the multiplication table or as pictorial and illuminating as an art exhibit.

Today we are told of "relatively slight losses," "minor casualties," or our "five to one margin over enemy losses." Specific data is largely lacking.

I presume the guarded word of war casualties, as opposed to complete frankness in such matters, does not lack its advocates nor its share of justification. Which policy should be adhered to I do not know. But this I do know. Regardless of whether statistics on war-casualties are publicized in detail or not, the flow of discharged service men from the fronts is already stepping up its tempo and the part the church must play in the major problem of rehabilitation is a vital matter of the moment and one, which if we neglect it, will add to the horror and disaster of the physical, a spiritual "too little and too late."

Of the 11,000,000 men in the armed forces, 10% have already been discharged for reasons running from being over age to being literally shot to pieces. Your men-folk are even now coming back to you, broken in spirit, in body, in mind. What will you do with them?

Doctor Woodward, field consultant of the Rehabilitation Division, National Committee for Mental Hygiene, has some suggestions to make. "It is most important," he says, "for those discharged from the armed services to slip back into normal routine—as quickly as possible. They need first of all, a generous welcome from their friends in their own parishes. They must not be heroized nor sympathized with. They want to be taken for granted. The home congregation must do all it can to remove their feeling of isolation and assure them that despite handicap they are still useful members of their communities.

"Many such men will return to their homes with new and vital religious experiences which cannot be satisfied with a merely formal ecclesiasticism. Pastors will have to be on their toes because of the excellent job being done by army and navy chaplains. For men with more serious handicaps, pastors and congregations will have to locate all available special services,—ignore their handicaps and accept them at once as useful members of society."

True it is that the war, which has emptied our pews of the younger members of the church, has not eased or lessened our normal peace-time parish responsibilities. It has rather intensified them. If her church is not made to mean more to the mother, the torn body of whose son lies rolling in the surf on the shores of Tarawa, it means nothing at all to anyone. To the millions at home the work of your church never ceases, certainly not in war-time. And yet, in addition to these peace-time pursuits, we must acknowledge fully, the church responsibility in the rehabilitation of returning soldiers and be about the Father's business.

It is time our spiritual boilers were fired for the task ahead. It is too late to be ordering fuel when the freezing fact of war's inevitable aftermath lies upon us. The vitality of your parish is about to meet its supreme test. So are you.

It Is Our Move

EVERYTHING was perfectly in order in the life of Edward Gibbon. Like his book, "The History of the Decline and Fall of the Roman Empire," he has the air of a classic.

Yet, it has been remarked, that this man who fitted so nicely into his eighteenth century niche was far from perfect. The stuffy social order of his time was good enough for him. He had no desire to change it. Apparently he

was blind to its defects. He never saw further than England. He was insular. His world was narrow. To him the rest of humanity did not count.

We have come a long way since smug Gibbon. Wider awake to world affairs is the plain man of today. Everybody reads the papers and knows something of what is happening on the Appian Way and at Lake Ladoga.

Our man on the street is less provincial than was the extraordinary man of yesterday. Improved means of transportation and communication are drawing the ends of the earth together. The world is fast becoming a neighborhood. We are living in an age when it is becoming increasingly impossible for a man to think of his own interests apart from the interests of all men everywhere.

The world moves on and we need to move with it. Gibbon did a fair job of living in his day according to his lights. The light is brighter now and we can see farther.

P. R. K.

Our Faith Is In God!

NEVER in all history has it been more important that society should have a goodly number of men and women whose faith is in God, than in these critical days in which no man can tell what a day may bring forth. Never has our nation needed faith in God as it needs it today! Never have we, as individuals, had more urgent need of faith. The victory for which we pray and for which thousands of our sons are laying down their lives in the very bud of self-realization, that victory is not yet won. And we only deceive ourselves if we think it is even in sight. It's a long way and a hard way that we have yet to go! And the way will be made longer and harder by every failure and every refusal of our leaders and of their followers to put their faith in the Lord God of Hosts!

We dare not put our faith in battleships, bombing-planes, block-busters, submarines, machine-guns, flame-throwers, grenades, bullets, mines and other implements of destruction. We dare not put our faith in military strength alone—regardless of how great that strength may be made.

In the world, as it is, reason compels a nation to have such, not from choice but from circumstance—which fact is but an acknowledgment of that other fact that, in an unideal world—unideal measures may on occasion need to be adopted in order to approach the attainment of ideal results.

But our nation dare not rely upon force, else we but erect our altars to a false God. "They that trust in the sword shall perish by the sword," and the nation that puts its trust in force will perish at the hand of force just as surely as the night follows the day. Witness the civilizations of the past that depended upon force, how they everyone fell as victims of force,—Ancient Greece and Rome, Persia, Assyria and all the rest.

Our faith must ever be in a greater power than any power of physical force. Our faith must be in the God and Father of our Lord and Saviour, Jesus Christ,—the God of Justice, the God of righteousness, the God of peace. He alone has power to save our nation from wreck and ruin. He alone can give security. Let America with all sincerity say, "Our Faith Is In God," and let the people of America sincerely turn to God in repentance, commitment and cooperation—and our nation's future will be assured.

R. C. H.

Birthday Greetings

THIS year the Young Men's Christian Associations of the United States are celebrating the 100th anniversary of the founding of their movement.

One hundred years is a long time. Not many organizations have weathered successfully the wars, social and industrial changes of the past century. The Y.M.C.A. has succeeded because it has remained youthful since that day a century ago in London when George Williams and a small group of his fellow dry goods clerks saw the need for a non-denominational association for young men.

The record of the Y. M. C. A. is one of change, for no organization with inflexible ideas and purposes can exist in full vigor for 100 years. But while its ideas have changed, its ideals have been changeless. Its ideals of service to youth has tied it to no one creed or system of economics. It has opposed no change save those that would deny to youth the full development of personality. It has championed no cause but that of young men and their right to more abundant lives.

America today has great need of organizations like the Y.M.C.A., rich in wisdom of years, but packing the punch of youth. We are confident that whatever these trying times may bring, want or plenty, security or uncertainty, the Young Men's Christian Association will meet any challenge to the rights of young men to build lives based on Christian principles.

THE CHURCH AT WORK



Buddy Dinner, Sponsored by First Presbyterian Church, LeRoy, Illinois.

The Rev. William J. Lichau, pastor of the Church, says:

"For some time I have contributed stories for children to Religious Magazines and you have been kind enough to publish some of them. Now, since we have been in this war for almost two years, the boys in the armed forces are wondering what the Churches back home are doing. Last week, we sponsored a "Buddy Dinner" in their honor and here is a letter, signed by 180 men and boys at this dinner, and mailed to all the boys:

GREETINGS FROM THE BUDDY DINNER

Tonight we are honoring you who left home and friends, answering the call of Uncle Sam. No matter where you are or how far away you are, we think of you and *miss you*. This dinner is not for us, but for you and in your honor, and we hope and pray that this war will be over soon, and all of you will return home safely.

Your Home Town and Home Church will welcome you again, and the Church has kept your name on the honor roll. Your Buddies here look at the stars on the Service Flag hanging in the Church and picture each one of you.

YOU WERE THE BOY NEXT DOOR

Tonight we remember the boy next door,
Whose antics we thought were quite bad,
Though the things that he did,
And the pranks that he played,
Were those we did as lads.

Maybe we thought that he and his pals
Were headed straight for perdition,
If they skipped a few classes
The first day of May
And sneaked away to go fishin'.

Now as we pass the house next door,
It sorta makes us feel sad,
For thinking the things
That we used to think,
Of that lively American lad.

He isn't here now, and there in his stead,
A star in the window we see,
For this lad, we thought bad,
Is fighting for Liberty!

May God keep watch over you all, and protect you, is our prayer, and Hello from your buddies back home.

—o—

Rev. Lichau adds, "Other ministers may welcome this information, and may want to use it."

World Y.M.C.A. Centennial

Churches are being requested to take part in the observance of World Y.M.C.A. Centennial in June. The Y.M.C.A. was founded in June, 1844, and a Sunday in June is being set aside for special addresses by pastors, lay-workers, young men, regarding the achievements and aims of the Y.M.C.A. locally, nationally, and global.

Some interchurch gatherings are being planned, with Sunday afternoon mass-meetings with addresses by area workers familiar with Y.M.C.A. work. Young People's organizations are devoting effort to special meetings to the observance. Emphasis are—

1. The Christian purpose of the Y.M.C.A. and its close historic relationship to the Church.
2. The world-wide character of the Association Movement and the world-wide observance of the Centennial.
3. The Y.M.C.A. working for interchurch unity and interfaith understanding.
4. The opportunity of the Y.M.C.A. to help in relating religion to everyday experience.

5. Wartime ministry of the Y.M.C.A. in cooperation with the Church.

6. Local, national, and world-wide effort common to the Church and the Y.M.C.A. in present era.

Bulletins are being distributed in some areas, giving emphasis to the work of the "Y," with testimonies from men in the armed services regarding contacts with the Y.M.C.A., and its influence upon their religion. In many areas the observance will be early June, but the choice of a date is determined by local needs.

Bibles Still Being Distributed in Japan

"Bibles are still in distribution in Japan," says the American Bible Society bulletin just received. "As late as March, 1943, and probably since that time, the Tokyo Bible House has been full of activity, its space being wholly rented and there being a waiting list to occupy it. The income of this building is used to carry on the work of the Japan Bible Society, the building having been presented to the latter by the American Bible Society in 1940. The circulation is continuing steadily though with some difficulties from the shortage of paper and of colportage. The Japan Society is included in the Class A Group of the Japanese Government paper supply program."

A stereopticon lecture, "The Old Book Finding New Friends," distributed by the American Bible Society, Bible House, New York 22, N. Y., has been completely revised with many attractively colored slides and a new lecture manuscript, may be had for missionary groups, young people's societies, Sunday schools, Vacation Bible schools, etc. The fee for the lecture is return transportation and insurance; the time required for the lecture about 30 minutes.

Food and Cooking Odors

Food odors pervading the Church auditorium, Social Rooms, Sunday school department, and pastor's study, and permitted to "ripen" through lack of ventilation, may develop into a mental hazard on the part of some members. A suggestion in the "Household Hints" column of a *Cosmopolitan Daily* to place a supply of fresh orange peel in the rooms where the food is prepared has been tried out and found effective. If you decide on a Jiggs dinner, it may be well to use the de-odorizer in the serving room also. You may want to try it out in your parsonage kitchen first.

Commercial de-odorizers may be had in the Household sections of your local department

stores for a modest fee, and are needed where various groups use the Church kitchen and dining hall regularly. Most of us know from experience that some well-planned programs develop "heart-failure," somewhere along the line. Let us make sure that "stale air" is not the cause of dampening enthusiasms.

Necessity's Children

Man's inventive genius, and his power to improvise out of what material is at hand, is one of the marvels of the present hour. It has been demonstrated remarkably in the finding and making of new materials, because the needs of the hour call for them.

In civilian life the war has brought forth "Necessity's Children" in great numbers. Some are improvements; others are merely poor substitutes for things no longer obtainable.

Instead of complaining, as many do, of these children of necessity, we should be highly appreciative of the inventive genius, adaptability and versatility of those who make them available. Instead of apologizing for them, let us exhibit pride that man can do so much with so little. Substitution and improvisation will become more and more necessary, the longer the war continues; let us, therefore, cultivate the idea, welcome the ability to transform what we have into what we need.

One of the inexorable laws of human nature is that power is gained by use; straining, training, using little power of brain and muscle, to grow into bigger things. If we use the muscles of our arms to move and make things, we learn to move and make bigger and better things. If we cultivate the mind by tackling bigger problems, we develop capacity that knows no limits. Now is the time to make up our minds that this war with its restrictions, its needs for improvisation, its demand for capacity to endure with grace, will last a great while, and that some things will never return as we have known them.—*Philip Mann*.

The General Conference Of The Methodist Church, 1944

The following paragraphs from the May 11, 1944, editorial page of *The Christian Advocate*, will interest ministers everywhere, because of their general import:

Before this issue of *The Christian Advocate* reaches its readers the General Conference of 1944 in Kansas City will have passed into history. Because of the magnitude of the issues confronting the delegates, and the interest

shown by the entire Church, much space in this number is being devoted to the Conference. News concerning many decisions must wait because action has not been taken as we go to press. Several members of *The Advocate* staff have undertaken, however, to give as much of the earnestness and serious purpose of the Conference as can be put into cold type.

Never within the memory of any delegate has a General Conference assembled under a deeper sense of obligation or with greater humility. A profound seriousness was evident from the moment that the first delegates arrived. The banquets, dinners, and social occasions of other Conferences were almost entirely lacking. Delegates worked long hours in committees, laboring over reports until late at night, or discussing issues and programs in painstaking efforts to offer guidance to the Church in this critical hour. The joviality of other years was absent, and in its place a seriousness in keeping with the times.

Months ago *The Advocate* made the suggestion that a day of fasting and prayer be observed on the Tuesday preceding the opening session. The Commission on Evangelism took up the idea and organized the meeting. From ten o'clock in the morning until eight o'clock in the evening, without interruption, this service went on in the Grand Avenue Temple under the light of a beautiful cross. Many persons were present during the day; some tarried for hours. None who came under the influence of those sacred periods will ever forget the experience.

FORTY-FIVE LAWYERS

Next to clergymen, attorneys were the most numerous group in the General Conference. On Friday night of the first week forty-five of them sat down to dinner together. Among the speakers was Governor Thomas L. Bailey of Mississippi, who sat every day with his delegation from the Mississippi Conference as he had sat so many years in the house of representatives of his state.

Coming from a state which is eighty per cent rural, and one of the great agricultural commonwealths of the nation, Governor Bailey arrived at the General Conference determined to use all of his great power to get the problems of the *rural Church* out in front. It was only two weeks before that he had presided for two days over a governor's conference on *rural life* in the First Baptist Church of Jackson, Miss., and had heard the problems of the rural dwellers discussed by some of the nation's best leaders. When he went to the platform on Sunday morning, April 29, to present a report on the

subject of the *rural Church* the General Conference quickly sensed the fact that a *new leader had arrived in the ranks of Methodist laymen*. Governor Bailey will never allow any General Conference to forget the *little country Church*.

HE BELIEVES IN THE CHILDREN

There was another lawyer who came to the General Conference determined to get something done, but he was interested in the CHILDREN. It was only 18 months ago that Elwood F. Melson was made a judge of the juvenile court of Wilmington, Del. He had not been on the bench more than a few days when he found the little waifs and embryo gangsters breaking his heart.

Within an hour after his arrival in Kansas City, Judge Melson was trying to get his Methodist Church to do something about the children whose lives were being tangled up by the temptations and pressures of city streets. He knew his way about in the courts, and was licensed to practice before the Supreme Court of the United States, but getting an action through the General Conference of the Methodist Church was something else. Nevertheless he stuck at it, and when his motion was finally on its way he followed it every step.

* * *

The above references to two vitally important subjects will hearten ministers everywhere, since the "little country Church," and the "children whose lives are being tangled up" are aspects of our National life, and require consecrated leadership in every community, if the gross and grievous neglect and waste in these two fields are to be turned into the right channels. Where is this leadership to be found? How many of us recognize the need, are raring to go, but do not "stick at it?" Rev. Robert E. Glaser, Sugar Grove, Ohio, has an excellent article in the May 13, 1944, issue of the *Lutheran Standard*, page 5, titled "Strengthen the Rural Church." The issue is probably available at your local library.

Begin The Day Right

"How shall I budget my day?"

"What makes a minister successful?"

"How do outstanding ministers arrange their time?"

These are some of the questions asked by young ministers, and at times by men who are not so young, but who have awakened to the fact that their efforts seem fruitless. C. Irving Benson, Melbourne, Australia, says: "The mental attitude with which we begin the day

determines the quality of the work we do. To start the day with a quiet mind and eliminate the morning hurry is worth whatever discipline it involves. Prayer is the secret of inward peace amid all the multiplicity of things that have to be done in the working day." Among many other suggestions, Dr. Benson gives us a model rising schedule:

"I begin my working day earlier than most people. Years ago I determined that no working man in my Church should go to work before his minister. If I were giving advice to a young minister, I would say—'make a strenuous program and live by it as regularly as if you had to *clock-in* at an office.'

"The main factor in getting up happily is to be disciplined about going to bed. It is a simple matter to discover how many hours sleep one needs, but it needs determination to go to bed in time to get the required amount and rise with an hour or more to spare and be shaved and bathed and dressed for breakfast.

"As soon as I awaken I repeat the Doxology, lest I should become an ungrateful wretch who takes blessings for granted. Then I read a page from one of the Gospels so that my mind glows with some picture of Christ or a seed of His teaching. Then I get up and look at the day, and whether it be sparkling or sullen, fine or rain, I am glad to be alive and fill my lungs with fresh air."

We Still Need Sunday

A call to return to "the old-fashioned Sabbath Day of our forefathers, devoted to the teaching and practice of religion" was sounded by a Federal official in a speech delivered at a convention of newspaper men. The speaker, Cameron Ralston of Harrisburg, Pennsylvania, told the newspapermen that too much blame is being put on the church for failing to combat juvenile delinquency. Investigation proves, this speaker declared, that a large majority of the churches are doing their part. Rather than upon the church, the speaker added, blame should be placed upon the production of the kind of motion pictures, radio programs, and other entertainment that undermines morals and inspires delinquency.

Mr. Ralston, who is resident director of Federal Public Forums in Harrisburg, might have added that some of the government-inspired Sunday work, Sunday blackouts, and Sunday political conferences have helped to sabotage the "old-fashioned Sabbath Day of our fore-

fathers" and to make it more difficult for the churches to use Sunday for the "teaching and practice of religion." Of course, we also freely acknowledge that many churches have not made the best of the opportunities open to them on Sunday despite war work, movies, and the whole tendency to secularize the day of the Lord. And certainly church members have not taken full advantage of the opportunities still afforded them on Sunday to hear and learn the Word of God and to practice pure religion and undefiled toward their brethren and fellowmen on that day.

In one sense God's Ten Commandments are ten moral safeguards, graciously set up by God Himself for the protection of man's spiritual well-being. Man has the awful power of being able to ignore these safeguards—to drive through these moral traffic lights that warn of danger. He can make common the day which God has told him to set apart for holy purposes. He can fly in the face of all the other commandments, beginning with the fundamental commandment to have no other god before the one true God. But he does so at his peril and to his temporal and eternal loss. Mr. Ralston is on the right track—the disregard of these moral safeguards is at the bottom of juvenile delinquency—and of all other delinquency.

We still need Sunday—and all that that day stands for.—*Editorial in "Lutheran Standard," May 13, 1944, p. 9.*

Service For Nurses

If you have not already planned a special service for nurses, it is likely that local school personnel, library, and hospital or medical units will be delighted to assist in planning such a program. If the program is inter-Church, medical units may be invited as honor guests, as well as parents of men and women serving in the Medical and Red Cross units in the armed forces at present.

Thanksgiving will be the keynote of such a service. A history of achievement in this field will inspire and encourage every believer in God's love and mercy toward his children. Mark your calendar now to plan a Florence Nightingale Service for early May of 1945.

"Special Days" Discussed By Lucy Bomar Frazer in Christian Advocate

Ministers will profit by reading this article on page 16 of the May 11, 1944, issue of Christian Advocate, in which Mrs. Frazer says,

"I am an average mother, in my forties, have three children, . . . Feeling as I do about Mother's Day, I had thought that I was perhaps not average, in fact a little queer, but when I sounded off . . . I found wholesale agreement that holidays were necessary and could be delightful even in wartime, except Mother's Day. The women around the table were mostly my contemporaries . . . all of them objected to Mother's Day. . . 'Too sentimental,' 'Too commercial.'"

"There's Father's Day, too . . . further cheapening one of the best traits of character children can have, love of father and mother."

The Expositor suggests that you get this issue of the Advocate and read the article. Some of us vote for it 100% and others may understand why the *ardour is cooling*, even though the sentimental side is kept alive by those who believe in it, or gain from it.

Vacation Bible Schools and Community Recreation Projects

Plans for both of these community projects are under way in some places where the Vacation Bible School as well as Recreational work is to be carried through the full summer, and thus do not begin as early as the *short* courses.

Excellent materials may be secured from Standard Publishing Company, Bethany Press, Wm. A. Wilde, A. S. Barnes, Goodenough & Woglom, and Wm. H. Dietz. In the budget of supplies should be included Bible Quiz books, for competitive work. Lantern Slides are a "must," and these can be secured from Ryan, Bond, and a number of other sources.

What interests juveniles at a specific time depends upon the activities of adults, to wit: Today it is the war effort. No matter what our reaction to this is, we must bear the facts in mind in planning to channel "aroused interest" into the right course. If you question this, read the items concerning juveniles in the daily papers. Children play at the same things which absorb the minds and hearts of their elders. This instinct can and must be directed into the courses that will train and strengthen children in Christian character, rather than permit them to "get tangled up with the law."

The House of Happiness

By ROBERT S. WOODSON

I am indebted to Bruce S. Wright for the title of this study of the homes which were visited by Jesus during the course of His public ministry in Palestine. But the most casual com-

parison of the outline which follows below and Wright's table of contents reveals no other parallel save in the name. It will be observed that I have endeavored to identify the homes which Jesus visited with some particular room. Of course it is generally understood that the ordinary Palestinian home of Christ's age and of the modern age bear little resemblance to the average American home either in size, arrangement or convenience. It was not uncommon for the average house in the time of Christ to consist of but a single room divided into two portions, the lower part for the cattle and the upper elevation or platform for the family. To take Christ into every room of one's home is to have a "House of Happiness."

Text: "And it was voiced about that He was in the house." (Mark 2:1)

1. *Pantry*—"And there were set *there* (was this the pantry?) six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, fill the waterpots with water. And they filled them up to the brim." (John 2:6-7).

2. *Kitchen*—"But Martha was cumbered about *much serving*, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to *serve* alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things." Luke 10:40-41.

3. *Breakfast-room*—"And as He spake, a certain Pharisee besought him to *dine* (lit., "breakfast") with him; and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before *dinner*. (lit., "breakfast"). Luke 11:37-38.

4. *Dining-room*—"And it came to pass, as he went into the *house* of one of the chief Pharisees to *eat bread* on the Sabbath day, that they watched him." Luke 14:1.

5. *Bed-room*—"And he arose out of the synagogue, and entered into *Simon's house*. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her; and immediately she arose and ministered unto them." Luke 4:38-39.

6. *Nursery*—" . . . But when he had put them all out, He taketh the father and the mother of the damsel, and them that were with Him, and entereth in *where the damsel was lying*. And He took the damsel by the hand, and said unto her, *Talitha cume*; which is, being interpreted, Damsel, I say unto thee, arise. And straightaway the damsel arose, and:

walked; for she was of the age of twelve years. . . ." Mark 5:40-42.

7. *Bathroom*—"There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink . . . The woman then left her *waterpot*, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? John 4:7, 28, 29.

8. *Guest-chamber*—"And wheresoever He shall go in, say ye to the good man of the house, The Master saith, Where is the *guest-chamber*, where I shall eat the passover with my disciples? And He will show you a large upper room furnished and prepared: there make ready for us."

9. *Closet*—"But thou when thou prayest, enter into thy *closet*, and when thou hast shut the door, pray to thy Father which is in secret, etc." Matthew 6:6.

10. *Sitting-room*—"And she had a sister called Mary, which also sat at Jesus' feet, and heard his word." Luke 10:39.

11. *Sun-parlor*—"And he cometh into a *house*." Mark 3:19b. "Then was brought unto him one that was possessed with a demon, *blind* and dumb: and He healed him inasmuch that the blind and dumb both spake and saw." Matthew 12:22.

12. *Parlor* (parley) — "Zacchaeus, make haste and come down; for today I must abide at thy *house*. And he made haste, and came down and received him joyfully." Luke 19:5-6.

13. *Library*—"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the *law of Moses*, and in the *prophets*, and in the *Psalms*, concerning me." Luke 24:44.

14. *Music-room*—"And immediately he arose, took up his bed, and went forth before them all; inasmuch that they were all amazed and glorified God." Mark 2:12.

15. *Hall-way* (or Court)—"And all the city was gathered together at the *door*. And he healed many." Mark 1:33-34.

16. *Basement*—"And behold, a woman which was a sinner, (She was living on a low level) when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, etc." Luke 7:37f.

17. *Attic*—"For I am not worthy that thou shouldest enter under my *roof*." (This may refer to any part of the house, but the "attic" would be the place where many of us would house a servant). Luke 7:8.

18. *Balcony* (or house-top)—"There was a man of the Pharisees, named Nicodemus, a

ruler of the Jews: the same came to Jesus by night." John 3:1-2. He probably found Jesus alone upon the flat roof of the house-top. Cf. Peter—Acts 10:9.—Chaplain Robert S. Woodson, Camp Headquarters, Camp Joseph T. Robinson, Ark.

The Church Grounds

"*Keeping fit*" may be applied to all phases of American life, and this will include the surroundings of your Church. If additional plantings are impossible during this time of shortage of labor, keeping the grass mowed, the weeds checked where there is no grass, edges trimmed, shrubs trimmed, etc., is as necessary as keeping the inside of the Church in order. If inspiration is needed, why not secure catalogs and pamphlets on the "planting and care of lawns" or subscribe to "Better Homes and Gardens," "House Beautiful" and others. These can be presented at group meetings, with discussion topics as related to the care of the Church will arouse interest. The Interdenominational Bureau of Church Architecture, 297 Fourth Avenue, New York, N. Y., distributed a brochure on the subject of Church Grounds. It may still be available.

Paper Shortage

Paper restrictions are beginning to affect church periodicals. The "Lutheran" will have to be cut in half and also the Sunday school paper "Pilot." Mimeograph paper for the form of the Synodical Bulletin printed by duplicating machine is no longer available. There is no assurance that the quantity of Bulletins will not have to be reduced for every congregation in the near future." — *From Epiphany Call, Milwaukee, Wisconsin.*

GOD SUFFERS

*The cross of Christ reveals the heart of God
To our dim eyes, so dulled by unsought tears
We cannot see His face, but rather plod
With heavy feet the highway of the years.
It shines, eternal symbol of a love
That would not stand aloof from want and
pain;
That coveted no august throne above
While human hearts in sin and tears remain.*

*O God, that Christ should share our woe and
grief,
Be one of us, should love, should weep,
should die*

*Like any man! Beneath his Cross relief
Is ours; the strain, the fears and tortures fly:
For God is not a God aloof, alone;
In our own heavy cross He is made known.*

—CHARLES HANNIBAL VOSS.

Bible Sunday in Evacuation Hospital

From the American Bible Society comes the story of a Bible Sunday observance, February 6, in an Evacuation Hospital just back of the battle front. Chap. James E. Kirkpatrick of the U. S. Army spoke to the hospital personnel and patients on "The Word, the Need of the World," and displayed a blood-stained copy of the New Testament which had miraculously saved a soldier's life, when a steel fragment passed through the book and lodged in the back cover.

Chap. Kirkpatrick stressed the great privilege of Chaplains in being able to present copies of the Testament *free* through aid of the American Bible Society, and received an offering from his audience of more than \$150.00 "to provide Testaments for other members of our Armed Forces."

Three million copies of Bibles, Testaments and Portions have been supplied to Chaplains for free distribution at their discretion,—brown for the Army, blue for the Navy, with proper insignia imprinted on front cover.

The Marriage Service

An 8-page booklet, with heavy paper cover, containing the service with diagram of Church Altar, showing position of members of the Wedding party, an informal Wedding Certificate, list of guests, etc., was devised by Edwin Wyle for use in his own parish work. The booklet may be presented to the prospective bride in advance of planning the service, and will help to acquaint those taking part, with the actual wording of the service as well as technique.

Since the booklet contains the certificate of marriage, it is assumed that it will be kept and treasured. It may also be assumed that the Service will be re-read at times, the prayers repeated, and the scene relived, all of which is commendable as a means to strengthening vows and efforts to live up to them. Any pastor can design his own booklet.

The Ministerial Misfit

"Lessons for the Preacher from the Life of John Mark, the Ministerial Misfit," by A. T.

Robertson, appeared in *The Expositor*, February 1918, page, 419, and March, 1918, page 503." This is answer to inquiry from A. D. L., Milwaukee. We assume the articles were published in book form, probably available at your local library, theological section, but we do not have the title of a volume in which the articles may have appeared.

Baptists in the U. S. S. R.

J. H. Rushbrooke, LL.D., President of Baptist World Alliance, has issued a 16-page pamphlet, published by Broadman Press, which in his own words, "has been written in response to pressing and repeated requests for a statement of the reasons for the definite assertion by responsible persons in the U. S. of America and in our own land, that religious freedom, as understood in the English-speaking world, is not yet found in the U. S. S. R. Nothing could be further from the purpose of the booklet than to stir up controversy. It seeks simply to state facts, *in so far as their statement may be helpful at this time*, and the writer is one who ardently desires the ending of any conditions that, by providing fuel for isolationist groups, tend to weaken the influence of those who are working for the cooperation of the Western Democracies and the U. S. S. R. in the interest of the entire world. Paper binding, 1-9 copies, 10c each. Write to Broadman Press, Nashville, Tennessee, for copies and quantity prices.

Picture Stories From the Bible

A Complete Old Testament Edition, 232 pages, containing all the stories published in the first four issues, is now available at 50c retail. The stories of the Old Testament are told in chronological order from the creation to the Macabees.

It is reported that profits from the sale of the 10c quarterly magazines, so popular with children over the country, amount to \$3,500, after tax deductions, and were presented by the publisher, M. C. Gaines, to representatives of 10 religious organizations who serve as members of his Editorial Advisory Council, and who discussed the forthcoming publications of the New Testament series of Picture Stories from the Bible. Dorothy Canfield Fisher, noted writer, and translator of Papini's *Life of Christ*, and Dean Fairmundo deOvies of the Cathedral of St. Philip, Atlanta, Ga., will serve as members for the New Testament series.

Sentence Sermons

Nothing is easier to find than trouble.

If your spirit does not soar, it will grovel.

Be concerned with your duty; results follow naturally.

It is never easy to be good; that is why the struggle is worthwhile.

Public virtue is the result of private virtue.

By stumbling, we acquire balance.

Words are like push-buttons, they ring bells.

Some men are educated beyond their intelligence.

God is not a problem to be solved; God is a toiler to be joined.

Do you go through a revolving door on some other man's push? If you shirk your duties now, that is what you are doing.

Some are too "smart" for their own good. They catch up with themselves.

There are few men with ability, just as there are few four-leaved clovers.

Moral courage is dug in only one mine—the spiritual mine.

Do you love your neighbor? or don't you know him?

3,000,000 To Be Trained in Red Cross Home Nursing

Churches of all denominations and in all parts of the United States have opened their doors to provide classrooms for home nursing courses conducted regularly by American Red Cross nurses.

Carrying out a long-range program of instructing American homemakers in the techniques of providing simple home care of the sick and carrying out the doctor's orders, these Red Cross classes have a twofold objective: to promote the well-being of members of families and to ease the burden resting in war days upon the shoulders of those comparatively few doctors and registered nurses who have not been called to service with the armed forces.

More than 55,000 physicians and 43,000 nurses have joined the Army and Navy and, according to Olivia T. Peterson, Red Cross director of home nursing, the situation brought about by these factors demands immediate attention.

"National studies show a need for at least 3,000,000 persons trained in home nursing procedures to insure adequate care for the sick in our homes," Miss Peterson said. "The month of April marks the beginning of an intensified campaign to bring the need for Red Cross home nursing to public attention. The classes require only a few hours each week. Instruction is by means of informal lectures and demonstrations, with the students prac-

ticing under supervision. Last year 533,483 certificates were awarded, many of them to members of church groups."

Enrollment in Red Cross home nursing classes is going on at all times. All that needs be done is to call at Red Cross chapter headquarters. Whenever it is necessary to wait several weeks before a new class starts those leaving their names are notified by mail of the time and place of the next class.

From the Mail Bag

"Today I got a chance to look at the December issue of *The Expositor*," writes the Rev. John G. Clark, Acworth Baptist Church, Acworth, Georgia, "and this is the longest time I have ever waited to read a copy."

"The article by Chaplain Moehlman and your editorial struck the wrong note in me. I understand that your thesis is the great need for an understanding ministry to returning service men.

"However, in both the chaplain's and your own editorial, I sense that there is a critical need in the lives of returning service men. Sure! But that critical need is in the lives of more than 10,000,000 men and women in our towns and villages.

"There is a crisis in the soul of many a man and woman who will never go overseas. And the need is just as critical, the necessity of understanding just as great. Sure, many of our boys will do a little real thinking for a change. But in how many lives is there that same startled cry when a soul has come up against disaster and defeat and suffering! I see no greater problem in a marine returning from Guadalcanal and its holocaust than a high school girl returning home whose father is an habitual drunkard and who is brutal in his attitude toward the girl and her mother. Or, in a 36-year-old mother whose only child is born abnormal and whom she must commit to the State for perpetual care.

"I could name them on and on. Whenever a person faces a situation when he senses his own innate helplessness, there is a chance to *introduce God, to acquaint such a person with the divine love and mercy.*

"I'm sure that we pastors need to be forever reminded that only by a rare gift of insight and a determined effort to understand can we be really 'good shepherds of the sheep.' But I see no point to thinking that a man in uniform has any different or any greater need than the civilians left here at home.

"Let me say in closing that I like your magazine and receive ideas and inspiration from it."

SERMONS



SPIRITUAL MOBILIZATION

CHARLES HADDON NABERS, D.D.

Luke 10:1-9:

DID you talk to anybody who visited in Washington during the first five or six weeks after the Japanese attack on Pearl Harbor, and who, when in Washington, conferred with the national leaders? I talked to four such men—all different men, all there at different times, and all four of them had conferred with different leaders in the capital. But all of these men were alike in their attitude and in their reports.

Their attitude was one of gloom.

Their report was that the nation, as a nation, did not yet realize there was a war to be fought and to be won. Each declared that there was still present an almost universal tendency to let the other fellow do all the work, bear the burden, endure the sacrifice, and just complain and criticize. The four men were all alike in this report.

Their report was alike in that each agreed that America had much of this and of that, plenty of material and of men, but that we were merely talking about it, and had not yet mobilized it.

Finally, they agreed in saying: "This is a day for complete mobilization, and until we realize it, and effect a complete mobilization, we shall fail, fail utterly and fail unnecessarily in the business in which the nation has embarked."

As in the state, so in the church—there has been long and loud talk about the equipment and the resources which the church of God possesses. We've got them; thank God for it! Like boasting of the iron in Alabama, the oil in Oklahoma, the pigs in Missouri, the corn in Kansas, and the men from the coast of Maine to the vineyards of California, from the plains of North Dakota to the keys of Florida; we have the resources. God has given the

church all the resources it needs for the evangelization of the earth, for bringing the wide, wide world to Jesus, for leading bent, broken, bruised humanity to the foot of the cross of Calvary.

Consider our resources—the material about which the Christian boasts as long and as loudly as the patriotic American boasts. We have the Bible, the inspired book which teaches us what we are to believe concerning God, and depicts clearly what duty God requires of us, the Word of God which is a lamp unto our feet, and a Light unto our path, the place from which we learn the Old, old story of Jesus and His love. And this Bible, coming forth from the printing presses in such huge numbers that the editions can hardly be counted, is in the tongues of nearly ninety-nine percent of the people who dwell on the face of the whole earth, and a significant portion of it can be had for the smallest coin in the average currency of nearly all the nations. Well can we glory in the Bible, for God spoke to the men who wrote it; God speaks in the Book; and God speaks through the book today.

Consider Christian history. What an asset that is to the church of the present generation. We have the priceless record of multitudes of saints who loved the Lord Jesus Christ unto death, who gave themselves with a cheer, to make it possible for the love and mercy of the Lord to reach the ears and eyes of strange peoples on strange shores. The best evidence of what Christianity can do for human life is the Christian, the example of what it has done and is doing for this man or for that woman. We have that—a priceless asset that ought to be abundant reason why other men should share this experience, and enjoy this blessing.

Consider the ability and the brain-power and the heart-power of the persons now enrolled in the Christian church. We have enough human

Greenville, S. C.

ability in physical, intellectual and spiritual assets to do anything and everything, if, as and when that is consecrated fully and immediately to the cause of Christ.

Now if the situation in the nation is such as to make earnest men deeply serious, over the failure of the nation to effect complete mobilization, the situation in the kingdom of God points even more that way. What is complete mobilization? I take it from the words of Donald Nelson and others given the responsibility and the power to effect a complete mobilization. It means the knowing, the organizing, and the hurling of all our resources against the focal point where they will produce the greatest result. We have not yet done so as a Christian church. We are not even beginning to work at the task save in some shoddy, haphazard, wishful-dreaming manner. The emergency is sufficient reason to answer the why of the matter. And if it isn't, then we need only return to the clear, definite, unequivocal and unanswerable command of the Christ.

The "How" of it may need untangling in our muddled thought. Three truths lie on the surface which must be recognized and appropriated by every true soldier in the army of the Lord.

First, the strength of the army lies in the loyalty and the toil and the consecration of every individual soldier. One fifth columnist in the Department of State at Washington can vitiate the labor of every other official in the department. The Spirit of God wants an individual enrollment for consecration and for witness; and no man or woman can be lost in the congregation, lazily looking out to sea like the old Moulmain pagoda, without being a pain to Christ. In the message to the church at Laodicea, Christ was more disturbed about indifference and lukewarmness than one would believe, were the record not so strong and straight. The job of working for Christ is yours; and no amount of service and consecration on any number of Christians lessens your responsibility, nor lightens your obligation. Your church needs you for complete spiritual mobilization.

Second, the battle that wins is a battle that is not content with defense. The warfare is offensive, therefore positive. The nation cannot wait to let the forces of the nations against our nation collapse from over-exertion. The only collapse we can seriously expect from militarism is a collapse forced by the advancing armies of democracy. Positiveness is the keynote of Christian campaigning for Christ, because positiveness is the keynote of Christ's ministry.

We are not destroyers; we are builders. It is not enough to be against things that are wrong; and the motif of many lives is to be opposed to everything an inch high and an hour old; it is the task and the joy of the Christian to present a positive program for living; to teach the expulsive power of a new affection and to woo men from love of Satan by the stronger affection for Christ. The battle must be carried directly into the country of the enemy.

Third, too much time has already been lost in foolish squabbles, in mud slinging, in pointing to glaring mistakes and failures of our allies. The nation says: "Perhaps all those things are true; the chances are they are not true; but even so, the time and the energy used in discussing them needs now to be spent against the enemy. We are already late with our schedule." How such statements cut to the quick those who read with any degree of comprehension the commands Christ gave long ago, and which have been covered with dust in our Bible, with cobwebs in our minds, while the spirit of paganism grew bold abroad and the spirit of materialism grew great at home!

These three initial steps being recognized and taken, the call comes to the church of God for complete spiritual mobilization!

Every man, woman and child enrolled for definite witnessing for Christ, and every man, woman and child working at the task he or she can best perform. As one of the Service clubs declares, there is glory in every calling; and there is honor in every portion of God's work. This mobilization would mean better attendance at every worship service in the entire Christian church, for the people of God need the uplift which worship brings to the soul, mind and body.

This would mean the doing of Christ's work better every day by a greater number of people than have ever seriously worked for their Lord. And the tasks to which the Christian is today called are being multiplied by the strange situations which a world ablaze brings to the quiet nooks of life. There are more people about you in pain, sorrow and unusual trouble than ever before. Who is going to bring them the help of God except the people of God? How can this help be genuinely helpful unless the people who bring it have been living close to God so that Christ can and will speak through their lips, look through their eyes, and bring His touch to other lives through their warm, loving handclasp? How can the graciousness, the kindness, the courtesy, and the love of Christ—needed so greatly today—be brought to bear on human lives except through those whose lives have been washed clean from ugliness,

weakness, sin, and meanness by the washing which Christ alone brings men?

There is a beautiful story told of Percy Ainsworth, who died early, but who left sweet memories. His younger brother was going home late one night when, to his astonishment, he saw Percy Ainsworth, who usually went to bed early, standing before a building in a dingy street, sponging the wall. Amazed, the brother asked: "Percy, what are you up to?" Ainsworth explained that earlier in the evening, going home from church, he had seen written on this wall some filthy words. He went home and tried to forget them. He tried to read a book, he went to bed and sought sleep, but all in vain. These vile words were there—people

were reading them as they passed by, the minds of women and boys would be poisoned by them. So he got up, found a sponge and walked through the city to the old wall on the grimy street and washed out the unclean words.

There are people like that. They go about cleansing life of its foulness—sometimes with their tears. It is from Jesus they learn this delicate ministry. The mobilization of the spiritual resources of the church of God will put men out to do this sort of work until soiled lives sparkle with divine cleanliness, and lives are loved into the kingdom of Christ. "We know that we have passed from death unto life, because we love the brethren."

DON'T BE SILLY

BURRIS JENKINS, D.D.

"A foolish man . . . built his house upon the sand." Matthew 8:26.

THE word "silly", old Anglo-Saxon, meant originally happy, carefree. Then it came to mean foolishly happy, and ultimately simply foolish. The word seems to grow in popularity in this country and has always been much more in use in England than here. It is a handy word, indeed, with an atmosphere just as strong as the word foolish and yet a little lighter.

Just after the World War, a Frenchman and an American sitting at the table of a sidewalk cafe in Paris got to discussing international affairs. The argument grew so hot that the Frenchman sprang to his feet and challenged the American to a duel. The American laughed and replied, "Don't be silly"—the best possible answer he could have made. Somebody challenged Abe Lincoln to a duel one time and he accepted, adding that as he was the challenged party he had the right to choose the weapons; so he would choose corn knives at ten paces; and as everybody knew Lincoln's arms were almost as long as his body, he only set the countryside rocking with laughter. In America the duel has been a silly thing ever since, something to be laughed off. The best solvent of silliness is a sense of humor.

Kansas City, Mo.

Jesus very nearly approaches humor in His story of the foolish man who built his house upon sand. A smile must have flitted over the Syrian faces that stood listening to Jesus when He drew this little picture. Any child among them would know that before building a house one must get down to a solid foundation of rock if possible, if not then of piers and columns which reach down to the rock. Only a silly person would build his house any other way. Miss Edna St. Vincent Millay may sing all she pleases:

Safe upon the solid rock the ugly houses stand.
Come see my shining palace built upon the sand.

That is a piece of present-day cynicism that prevails among the young intelligentsia. Unless Miss Millay means it only as a flippant witticism, it presents the same sort of silliness as that of a chicken trying to get through a woven wire fence or an ostrich hiding its head in the sand. A sandy philosophy of life may do well enough for youth and prosperity—though I have grave doubts even of that—but certainly one must find a rocklike philosophy for middle years, for sickness and pain, for misfortune, loneliness, grief and old age. Silliness won't wash when it comes to the realities of life and its tragedies.

Diverting the fact that Jesus never says, "Don't be silly," He always puts it, "If you are silly, catastrophe will overtake you. If you build your house on sand the storms will knock it to pieces." In other words He seldom if ever gives specific commands upon us, but He points out the scientific results that follow certain courses of action, wise or silly. He calls our attention to the fact that houses built on rock, whether ugly or shining, weather all storms; but houses built on sand cave in and collapse under rain and wind. Scientifically and philosophically correct.

Lives resemble houses. Built on a flimsy and silly and cynical philosophy they cannot stand up against the buffeting of fortune; built upon sound and firm principles they can endure through depression, calamity, all kinds of catastrophe. This story of the shifting sand closes the so-called Sermon on the Mount in which Jesus had laid down the rocky philosophy that any man may safely use as a foundation for his life.

In other words, then, He seems to assume that sin is another name for silliness, foolishness, unintelligent conduct. When one finds that a course of conduct leads him not to safety but to suffering, he is nothing less than a fool if he keeps it up and the best word that can be addressed to him is, "Don't be silly."

If we look all around us we shall see pictures of silliness which ought to reflect upon our own conduct and attitudes sufficiently to help us remedy the same silliness in ourselves. Any kind of intemperance, each one of us has proved and the experience of the race has proved, is nothing less than silly. Unfortunately we have confined that word intemperance to one only kind of excess, while it should be applied to a hundred others. Intemperance in speech more resembles the clucking and cackling and crowings of chickens than anything else human beings do. Three stages in talk, some one has said, represents three levels of intellect. The first and lowest, about things; the second step higher, about persons; and the third and best, about ideas. We all have to talk, at least part of the time, on all three levels; but on which level do we live and talk most of our time; that determines the degree of our culture and intelligence.

Closely allied come intemperate judgments about one another. What right have we to assume that we understand one another, the most difficult thing in the world. The human being, however much he tries to reveal himself, cannot open up his heart, his inner life to any beholder. Judge not that ye be not judged.

Ill-natured comment, unintelligent criticism, empty idle gossip—all like the cacklings of a barnyard brood. All in attempt to exalt one's own little ego at the expense of another. All silly. And don't be silly.

Easy, too, to be silly in the spending of our money. Money is a sacred thing. It represents services, the toil, the sweat, the life blood of the brain and the brawn of human beings. What right have we to be foolish, with it, scatter it about, pay no heed to the value of it and the power of it. Moments come, to be sure, when money must be thrown to the winds, when it must never weigh in the scale. The just balance between parsimony on the one hand and extravagance on the other is not easy to maintain. Either extreme is silly, and only thought, experience, wisdom can steer us clear of it. All kinds of materialism, dependence upon things, love of money for itself alone, wasting and spending for luxury and for show, all these time has taught us, should be classed as silly.

But the silliest of all poor foolish mortals is the silly soul which says in his heart, "There is no God." That assertion crumbles every rock beneath our foundation and puts sand in its place. Plenty of allowance must be made for the hesitant mind which knows very little about God, cannot fathom God, does not pretend to be able to describe God. This whole age is hesitant and doubtful upon the subject. But this age more than any other seems to be finding life too complicated, too difficult, too interesting, and too beautiful to have been constructed upon any other than this rocklike foundation: "There is a God."

Why tempt the absurdity of building a shining palace on some shifting sand, when increasingly that limestone conviction makes itself manifest in our time. Get on to that one rock, and all the petty silliness will take care of themselves, will be completely cured. Life can no longer be to us a tale by an idiot, full of sound and fury, signifying nothing. Get rid of the master silliness of them all, a partial or a complete atheism, and put in place of it the master wisdom of them all, the consciousness of God, and all the little sillinesses will vanish, one by one.

The Follies of Forty-three

1. The folly of greedily grabbing all you can get.
2. The folly of neglecting boys and girls to build bombers and guns.
3. The folly of seeking sensual recreation with no interest in spiritual recreation.
4. The folly of planning to rebuild without preparing to repent.
5. The folly of being convicted without being converted.—*Church Chimes, Shreveport, La.*

WHEN A WINNER LOSES

IVAN H. HAGEDORN, S.T.D.

Text: Matt. 10:39.

IN the simple words of our text Jesus tells us that the verdict of history is very apt to be reversed. In that historic meeting of Jesus and Pilate centuries ago, Pilate undoubtedly was the winner and Jesus the loser. But today who cares about Pilate? The only time his name is mentioned is when we recite the creed, and then the words, "crucified under Pontius Pilate" breathe an execration, harking back to one of the most infamous acts of history. And when Paul and Nero met, Nero appeared the winner and Paul the loser. But today about the only thing about Nero with which the average mind is acquainted is that he "fiddled while Rome burned," but the name of Paul, the mighty apostle, gains new lustre with the flow of the years.

There is a winning that is losing, and a losing that is winning. When Arthur Jeremiah Roberts, president of Colby College was asked about how athletics were coming at that institution, he replied, "Fine! Very fine!" "Have you been winning some state championships?" he was asked further. President Roberts' eyes glowed behind his glasses as he answered, "We've done something better than that. We've made two great discoveries. One is that we don't have to win. And the second is that when we lose we lose nothing but a game. We don't lose our college pride or our self-respect, for example."

There is something more important than victory and even defeat can be glorious. Possibly no better illustration could be advanced than the behavior of General Grant and General Lee at Appomatox, on that morning of April 9, 1865. Lee in full uniform and Grant in mud-bespattered boots and breeches.

Grant, generous in victory and Lee, glorious in defeat, clearly show that there is something infinitely finer than victory and that something beautiful can rise from the ashes of defeat. There is something worthwhile considering in our subject, "When a Winner Loses."

I

A winner loses when he gains the world and loses his soul. A while ago the newspapers told of a skeleton being found in the Alps. It proved to be the skeleton of a tourist

Philadelphia, Penna.

who was anxious to secure that much-coveted Alpine flower, the Edelweiss. In his vain attempt to reach it, the climber slipped, with fatal consequences. The flower was evidently in his hand when he slipped. But what did it profit him to gain the flower and lose his life. And often the prize is less than a beautiful and rare flower, for which we sacrifice our lives. No man has ever gained the whole world, yet even if he succeeded he would find that it was not worth the price of his soul. How much less then the tiny fraction he might seize in his lifetime.

It would appear that the sense of Jesus' words, "What shall a man give in exchange for his soul," would be this: Beyond the grave, what will have sufficient value to have acceptance as a retrieving price for the soul. I am reminded of the luckless king of Persia, who was left to starve in his treasury by his Moslem conquerors. All about him were heaped diamonds, emeralds, topazes, and pearls of inestimable value. Wherever he turned his eyes he saw nothing but wealth. Yet it all had less value to him than a glass of water or a loaf of bread. So the loss of the soul can never be retrieved no matter what medium of exchange may be offered.

II

A winner loses when he finds comfort and security and loses his vision. Many count it their first business to make their natural life safe and comfortable. But success here means the losing of the only life worth having—the life eternal and the life divine.

The sleep of self-indulgence is the sleep of death. Samuel Johnson paid a high, though unintended, compliment to John Wesley: "His conversation is good but he is never at leisure. He always has to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have his talk out as I do."

A SERGEANT'S PRAYER

*Almighty and all present Power,
Short is the prayer I make to Thee,
I do not ask in battle hour
For any shield to cover me.*

*The vast unalterable way,
From which the stars do not depart*

*May not be turned aside to stay
The bullet flying to my heart.*

*I ask no help to strike my foe,
I seek no petty victory here,
The enemy I hate, I know,
To Thee is also dear.*

*But this I pray, be at my side
When death is drawing through the sky.
Almighty God who also died
Teach me the way I should die.*

Universities issue degrees — "Master of Arts," "Master of Science," and so on. In the college of Experience, you can win a Master's degree too—"Master of Difficulties." Mastering difficulties is your business and mine, and only when we are busily engaged in this way do we find zest in living, and do we follow the gleam? As Clare Booth in "Europe in Spring," reminds us: "There are no hopeless situations; there are only men who have grown hopeless about them."

III

A winner loses when he saves his life and misses the message of the cross, which alone gives life its right direction. Dorothy Canfield, in her book, "The Squirrel Cage," draws us up with a jerk when she says: "The trouble with many of us is that we just slide along in life. If we would only give, just once, the same amount of reflection to what we want to get out of life that we give to the question of what to do with a two weeks' vacation, we would be startled at our false standards and the aimless procession of our busy days."

It sure makes a mighty difference to the quality of life we shall live as to what we see on the horizon of life — a question mark or a cross. A man who lived a singularly useful life was asked one time for the secret. He replied ever so simply, "A man once died for me." As a consequence, he explained, that he always felt he owed double duty to the world. A Man died for us once, the holiest and most helpful Man who ever lived. Knowing this, we cannot be our own. We belong to Him. It is right here that we learn the glory of our mission.

To die to self is to find the high road in life. Life is not enriched by selfishness but by sacrifice. We possess ourselves only as we give ourselves away. By becoming sacrificial we become fruitful. The one sure way to keep the sunshine out of life is to let self guard the front door.

Victor Hugo says: "Life is giving. Life is not taking." After Waterloo, the Duke of Wellington invited the great Blucher to visit him in London. The great German Field Marshal came and was shown the sights. Once, in the course of the visit, he stood high on the top of the Tower of London, and overlooked the teeming city. Blucher was dazzled by what he saw, and was overheard to say, "What a city to plunder. What a city to plunder." All the hero of Waterloo could think of was spoils. How are you looking at life today, as an opportunity to take or as an opportunity to give?

IV

A winner loses when he succeeds in keeping his own opinion, but sacrifices his soul salvation. The great Prophet Isaiah admonishes us, "let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto me." About the hardest thing for a man to do is to give up his thoughts and to forsake his way. We are a conceited lot. They are telling us that all who go to Washington either grow or just swell. There is no need, however, to limit the locality to any particular city. I am afraid such places today are very numerous.

We recall the cat whose ambition was too great. Fond of climbing trees, he would go to the topmost branch of the tallest oak. But this cat did not know how to get down again. There he would stick for hours, crying piteously for someone to come to his rescue. When at length someone did respond to his cry, the only reward he received was a good scratching, pulling him from the branch. Many a man, and many a woman has allowed his ambition to carry them to a height from which no safe descent can be made. "Flighty" we call such persons, or better, "high flown." Often, because of this attitude, they find themselves in sorry predicaments in business, in society, and in life in general. It is best to fly well within reach of the ground.

V

The winner loses when he succeeds in finding the thrill of doing big things only to lose the glory of doing the little things. It is the spirit of the young candidate for the assistantcy to the great missionary, Dr. Robert Morrison, that makes for a better world. He had been told that his qualifications did not measure up to the demands of the position, and was offered a position as servant in the household. His reply was,— "Any place in the work of the Lord will suit me." It is not surprising that that young man became the great Dr. Mills, equal in scholarship and fame to Dr. Morrison himself.

Certainly it should give us pause to recall that the very Son of God paused in the course of His busy ministry to glorify the performance of humble tasks — the cup of cold water given in His name, the giving of the widow's mite and the washing of His feet by Mary of Bethany. What an important emphasis the words spoken under such awe-inspiring circumstances take on: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

When will we learn that the great things of life are commonplaces? Men travel far to see the English Lakes or the Swiss Alps, but there is a sunset every clear night.

*"A commonplace life" we say and we sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace
sky,
Makes up the commonplace day.
The moon and the stars are commonplace
things,
And the flower that blooms, and the bird
that sings.
But dark were the world, and sad our lot,
If the flowers failed, and the sun shone
not.
And God, who studies each separate soul,
Out of commonplace lives makes His beau-
tiful whole. (Susan Coolidge).*

VI

The winner loses when he finds complete contentment in petty existence and fails to espouse great causes. I once read of a man who claimed to hold the rocking-chair record. He declared that after careful calculation he had rocked 80,000 miles. That surely is something to boast about! How much better the testimony offered by a young Christian convert. Quite a number had mentioned that Jesus had saved them from this or that. Then this young woman arose and said, "I thank God that He saved me from an easy chair." Many of us need that brand of salvation.

Certainly the fact that we live in tragic times should disturb us. Eva Curie, who has visited the various fronts of the world bears this testimony, "The closer a man gets to the front, the finer he becomes." And out of this world conflagration God has the right to expect that a chastened people will emerge. A youth once said to Wendell Phillips, "Mr. Phillips, if I had lived in your times, I think I should have been heroic too." The aged abolitionist was most vehement in his reply, "Young man, you are living in my time, and in God's time. But be sure of this; no man could have been heroic then, who is not heroic now. Goodnight."

Yet, despite the fact that the very day in which we live should put iron in our blood, there are multitudes who are caught in the whirl of trifling interests. Sometime ago in New York City a five and ten cent store floor caved in, and a perfect avalanche of trinkets rained down on the people beneath. That is just about what has happened in countless lives. They are always complaining, "Really I've not a moment to myself." What most likely they mean is that their lives are littered up with whole lot of useless gadgets.

VII

And finally the winner loses when he takes pleasure in the passing moment, and misses the grandeur of a high future. Charles E. Carpenter speaks the truth when he says: "Those who enjoy the large pleasures of advanced age are those who sacrificed the small pleasures of youth." Yet the larger truth is that the life here determines the life hereafter. And all views of life are absurdly inadequate which fail to take into account the end of life — of death, heaven or hell, and the great day of Judgment.

In a quiet church-yard in England there is a sun-dial upon which the words: "It is later than you think," are inscribed. The longer we live the faster time goes. It is like a stone rolling down hill. With every yard its speed increases. How clear this truth becomes in vacation. The first two days, if we go to a strange place, seem longer than the succeeding two weeks. And so as Paul says: "Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than we first believed."

In a town not far from where a little girl lived there was a powder mill. One day this powder mill exploded, killing outright many workers employed there. She said to her mother, "People who work in powder mill ought to be good people, oughtn't they, mother?" Is it too much to say that the world has become one vast powder mill? Little thinking is required to see the wisdom of exercising care, how we live, while men play with fire on every hand.

Sharing

Hast thou plenty? Then rejoice;
Rejoice and freely share.
Hast thou scanty store? E'en then,
A little thou canst spare.

Be the portion small or great,
The loving, generous heart
Will always find it large enough
To give away a part.

—Emelie Poulsson.

MASK WEARING

EDWIN WYLE

Acts 10:34: "Of a truth I perceive that God is no respecter of persons."

ARCHBISHOP TRENCH tells us that we lose the full meaning of this text from the fact that "persons" does not mean for us all that it once meant, and what it meant to Peter when he was speaking to the Roman officer, Cornelius. The word used is the Greek word translated "persona"—the mask constantly worn by the actor of antiquity—and by natural transfer, the part, or character which he sustains in the play. In the great tragedy of life each sustains a "persona," one a king, another a beggar, one must play aives, another Lazarus. So that this passage does not point to a disregard by God of the man, but of the part he takes in the play of life. Now men today do not judge an actor by the social elevation of his part, but by the fidelity to life of his impersonation. And God does not respect the part, whether high or low, rich or poor, which falls to our lot, but He does respect the way in which we respond to its obligations and duties. Whatever our lot, if we fear God and work righteousness, we are accepted of Him. And this is the only true way of estimating men. It is a small thing to be judged of man's judgment, for He that judgeth is the Lord, who alone has the full materials for judging, who alone knows our capacity, our opportunity, our ability; who alone sees the weakness or strength, or the mingling of both, who alone knows what we can or what we cannot do. From want of this knowledge we make mistakes in the judgment of our fellows. We see only the "persona" — the parts that are played; God sees the man, the woman, behind the parts. St. Francis of Assisi well says: "What every man is in the eyes of God that he is and no more." So it is well, for us sometimes to turn away from the estimates of men, who see only the parts we play, and to think of the Divine estimates of our lives.

Now this principle touches life at all points. Take the business world. We have a slogan that in some senses is true, but in another way absolutely false. I mean the proverb "Nothing succeeds like success." Let a man make money enough to cut a figure in the world, and he is surrounded by a crowd of sycophants who

care nothing for the spirit, the character, the methods which lie behind the "persona,"—the part. How different is the estimate of God, whose eye is on the man, and not the mask he wears, on the spirit which has marked his career, and not its material results in land and gold. To the eye of the world he is "rich and increased with wealth," but to the eye of Heaven he is "wretched and miserable and poor, and blind and naked." It is the duty of the church of Jesus Christ to keep its eye on the MAN, and not the part he plays. Not long ago a minister of my acquaintance supplied the pulpit in a large city. At lunch he was the guest of one of the deacons, when suddenly his host said, "I suppose Rev. ——— you were not aware that you were preaching to eighteen million dollars today?" "No," said the minister, "I was not, but they will go to perdition all the same unless they repent." A noble answer in which there was no fear of man, which bringeth a snare, but the utterance of a Divine estimate, which is regardful only of life and character.

Take the Social World. It is said that in New York the question that is asked is, "What has he got?" in Philadelphia, "Who is he?" and in Boston, "What does he know?" The Philadelphia question regards only the social status. There is no merit there, no man can choose his ancestry. That part of a man God does not regard but let him "fear God and work righteousness," and he will be accepted of Him. Fifth Avenue vice, though clad in fair colors, is just as vicious as Bowery filth, squalid and dirty though it be. Respectability is but a matter of the "persona" of appearance. "He that doeth righteousness" is righteous in the emphatic verdict of the Apostle whom Jesus loved.

Take the Religious World. Since human nature is everywhere the same, it is not to be wondered at that the errors of the world reappear in the Church, it may be in altered garb, but essentially the same in spirit. And this regard of persons is one of them. "Not everyone that saith unto Me, Lord, Lord, shall enter the Kingdom, but he that *doeth* the will of my Father which is in heaven," said Christ, who saw things as God sees them. The real question is, Does the life reach toward the part played? Are we striving to live more nearly

as we pray? Unfortunately men often judge themselves by the creed to which they subscribe. Now a creed may be only a matter of the person, and the thing that matters is whether that creed is the incentive to bring us to fear God and work righteousness. I do not care to examine you who read this homily as to your creed, but this I do ask, as I ask myself. Are we seeking to be true to our belief, trying to

incarnate it in our life, turning the things we believe into epistles of the life, known and read of all men. Are we DOERS not talkers only living the truth rather than repeating it with our lips. Would that Peter's willingness to recognize all who manifest the Spirit of Christ, whatever their relationship to ecclesiastical regulations, had continued the law and practice of His church.

THE ARIA

A little bird perched on a tombstone in the cemetery, sang an aria from a grand opera that is as old as life itself. There was something joyously defiant in his song. I could not make out the words, for the singer did not use my language, but my heart interpreted them to mean what Jesus said, "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. Ye are of more value than many sparrows." And the bird's song was no longer a solo, for I sang with him of the life and love that never dies.

—ARTHUR B. RHINOW.

JUNIOR PULPIT

Man's Brain

I wonder what you would answer this morning if I asked you what is the greatest part of the body. Maybe I would get a lot of answers. Some would say it is the hand, or the feet, or the ear, or the eye. I would say the brain is the greatest part of the body. It seems strange to say that one part of the body is greater than another. We need every part; and yet we can lose many parts of our body and be able to get along.

Suppose a person's brain becomes affected in some way. He then becomes more and more like an animal. The brain is the great control house of the body. When it is not working right the rest of the body does not work right either.

Man's brain is a wonderful thing. No other creature on earth has anything just like it. Of course there are animals that have brains. But when they are studied and compared the great difference is seen. The finest brain in the animal world is still beneath the poorest in the human world. When God created man He gave him the finest. It is no wonder we read in the eighth Psalm: "Thou hast made him a little lower than the angels."

It is true that man's brain is not the same as the animal brain. The difference is not so

much in size and shape as it lies in the power of choice and thinking. No other creature can think and choose as man does.

Have you ever known an animal to sit down and think about itself? Have you ever known an animal to try to reason about itself, where it originated and where and how its end would be? Have you ever known an animal to think about its home, its family and such things? Have you ever known an animal to reason about improving its home or family? Have you ever known an animal to think about God? I do not believe you ever did. Nor has anyone else ever known such things. Only man can reason and think in ways like these. Is it not wonderful to consider what a great gift God has given us in the power to think and reason?

If God has given us such a wonderful power do you not think we should use it as He wants us to use it? Yes, we should. We should guard well this great power. We should let God lead us when we think and reason.

Another difference between the animal and man is the power of choice. When God created man He gave him the power to choose. You know that you can choose to go here or there, to take this or that. And that is a wonderful power.

When we choose, however, we cannot have all things. So we ought always to choose the best. We should choose those things which God wants us to choose. As we choose we are developing character, and our characters remain with us.

Our brains are great things. In this power to think, reason and choose, God has made us just a little lower than the angels. We ought to live that way, too. Like every other gift of God we should guard well our brains, and use them for high and noble purposes.—*W. R. Siegart, D.D.*

What Am I Bid?

Many of us know at once where the phrase, "What Am I Bid?" is used; yes, at the auction sale, when someone offers for public sale things no longer needed, wanted, or as it happens at times, when the person to whom the things belong owes a debt, and the courts decide that the owner's things are to be sold off in order to get money to pay the debt.

An auction sale is exciting, because people gather for one reason or another, and the man selling the various things keeps the people who attend on their toes by his chatter. Some people come to the auction to see what is being offered, some come to buy things, and others do not expect to buy, but do so because some lamp, dish, chair, or animal appeals to them, or they just feel like bidding. If you look about you at the group of people attending, you are aware of an air of expectancy, just like you have yourself before you open your birthday gifts, or your Christmas packages. Everyone is anxious to know what is coming next. If you have not seen it, go to an auction, just to study the people.

What you find there is actually going on all the time about us, not only in your own plans and activities, but in your home circle, in your school circle, in the Church and Sunday School, everywhere. The only difference is that the choices offered to all of us are not so dramatic as they are at the public auction. There is no paid auctioneer to ask, "What Am I Bid?" holding up the things from which you must make your choice, and on which you must decide the price.

You and I could spend hours counting up the various choices each one of us had to make yesterday, just an ordinary day, and this morning before coming here we had many to make. Let us list just a few. First thing when we open our eyes after a night of sleep, we must make the choice of getting up complaining about things, or offer a prayer of thanksgiving

to God for the comfortable night we have had, safe in our snug homes, with father, mother, sister, brother safe and happy. We have a choice of things to wear, because most of us have an abundance of things to wear. We have the choice of good food that will keep our bodies strong and healthy for work, study and play, and so on it goes throughout the day, at every turn. When you choose one thing, you do so for a reason, and there is a price for that choice, because you cannot have the other too. If you decide to eat spinach because it is something your body needs, and not eat the candy or cake you would like to eat, you are paying that price. No one held up the spinach, saying, "What am I bid?" and you did not say out loud, "I offer one piece of cake, and three pieces of candy, so I may have the spinach to eat," but you made your choice and paid the price just the same. This choice on your part, going on all the time, is what makes you what you are. If you make poor choices, you are the loser, and because you lose something in the choice, those near you, your family, classmates, friends, lose something also, because you are not as gay and strong as you would be if you had made a better choice. That is why this is all so important. It is what we call *character-building* in grown-up language.

Now, while all the things we have named are important, the most important choices in life have nothing to do with clothes, food, money, and simple things like that. The important choices are, What to say! What to do! How to use our talents! and Why! Shall we tell the truth? Shall we take what belongs to others? When we tell mother we are going to school, or Church, and then go off with someone who makes us believe it does not matter? Shall we walk by the work we know is there for us to do, leaving it for someone else to add to their job? Jesus was very anxious that we should learn to make our choices early, so it would come easy to make them as we go along. In Matt. 19:13-22, we have a wonderful story of Jesus telling His disciples to encourage children to come to Him freely (read) and we learn what choices He wants us to make by listening to His conversation with the boy who had grown into manhood, and was asking for help in making his choices. (read) This young man thought the price he was asked to pay was too great, and he went away without deciding to do what Jesus advised him to choose.

Let us remember, also, that Jesus is as ready to help us make our choices as He was with the young man in the Bible story. He says,

"Lo, I am with you always." And, "I am the way. . . ."

The Wind Blows

There is a story of a family outing, you know what is necessary for a family outing, the usual job for mother to see that there is food to eat as one grows hungry, something to drink, that one is comfortably dressed for the outing, and most important, how to get out to the place where the family is going. Somehow the mother does it all, and the story goes on to say that there was a strong wind blowing from the North, and the mother decided it would be best to get into the shade of a high bank along the river for lunch time.

There the family found a tramp who had decided to get out of the blow also, and the lunch was shared with the tramp. Of course, the children were curious about the tramp, and so was mother. She said, "When you get up in the morning, you have no special place to go, nothing to do," and the tramp said, "I like that, that is why I am a tramp, I don't want anything to do." Mother said, "How do you know which way to go, if you have nothing to do, and no place in mind?" The tramp said, "Oh, I have no trouble in deciding which way to go, I go the same way as the wind blows. I always keep the wind on my back."

When the family arrived home, mother opened her Bible and read to the children this story (Luke 13:20-35). There is no hint here that the direction of the wind had anything to do with the way Jesus went in his teaching and preaching. Many times, if we tried to turn our backs to the wind, we would find ourselves far away from the thing we desire to do, and what we must do.

Have you ever thought of looking at the trees out in the open? They make no effort to turn their backs to the wind, they grow strong by having the winds blow from every direction. What do you suppose our Navy would do if our brothers and fathers in the Navy would do as the tramp, turn their backs to the wind? What do you suppose our fliers would do, if they had to stay on the ground when the wind did not suit their fancy? A good soldier is just like every other good man or woman, good boy or girl, he does what he is expected to do, what has to be done, regardless of how the wind blows. We are all soldiers, we need to train for the jobs there are to do, not only in our own towns and cities, but we need training and drilling in the things God wants us to do. Letting the wind blow

in our faces while that training is going on will help us to face it later when we are carrying out God's orders.

Hands

Most of us take our hands for granted, we learned about them very early, and as we grew old enough to become interested in other things besides our hands and feet, we forgot about them. We just use them, as we are taught to do.

Today, when people are finding it necessary to work with their hands in making so many things needed in keeping our armies supplied, we learn new uses for our hands. We marvel at the intricate things hands can accomplish. At first we are clumsy, but as we understand what is to be done, each trial brings better results.

Most of us know of the stories of Sherlock Holmes, the great detective. One of the surprising things about Sherlock Holmes was that he could tell how a man made his living by looking at his hands. As we examine our hands, and those of others, we see many things about them to marvel at, and this feeling will grow as we learn more and more about the wonderful gift God gave us in our hands.

A great artist, Albrecht Durer, painted a picture of two hands, hands that had done much work. We can imagine many things about these hands as we study the famous painting. We can think of the care they have given to loved ones in preparing meals, making clothing, nursing the sick, and imagine them folded in prayer. We can almost picture the life of the person by looking at the hands.

We could go on and on, talking about the wonderful hands of the doctor, the nurse, the artist, but we can think about that as we go on about our duties from day to day, and as we receive the benefits of the things others do for us with their hands. The one thing we want to learn to do now is to have our wonderful gift brought to our attention, so we shall understand how great it is, and how necessary it is that we learn how to use it properly and fully, and to remember to be thankful for this great gift. Let us make a point of learning what the Bible says about this wonderful gift. There are many, many places in the Bible where the gift of human hands is mentioned. Let us read one such story (read John 20: 19-28) which tells us how faith in Jesus Christ was gained by the use of a man's hands. (Tell the story of Thomas).

Mary Trier

This is a story of a girl who had many gifts, she was beautiful to look at, she was gifted in many ways so she earned good marks in her school work. She was kind and made friends easily.

However, she had one great longing, that was to do something other than she was expected to do, or was told to do. When it was time to go to bed, she wanted to read or play. When it was time to go to school, she wanted to play the piano. When it was time to get up in the morning, she wanted to stay in bed. When the study hour called for mathematics, she got out her Latin book.

Mother said, "Mary, you will have to learn that there are certain rules that all of us must follow, if we are to be a part of the family, the school, or any other group." The teacher at school said, "Mary, it is time for mathematics now, so put away your Latin text." Mary had *one answer* to all this, "I want to try this now!" and she continued reading the Latin text, as long as she wanted to. After a time, Mary found herself with a new name, "Mary Trier," instead of her real name.

She cried about it, but it did no good, because she was unwilling to give up her habit

of wanting to "try something else" when the rules called for everyone to cooperate in doing one definite thing.

We have "triers" of one kind or another about us all the time, people who try to do most everything but that which they should do, some who try playing when it is time for meals; try fishing, when it is time for school; try gardening, when they should come to Church. Now, of course, a little "trying" is necessary for all of us, because we would never learn anything without trying something different or something new at times, but the best rule for all of us is to do the things required of us in the home, in play, in school, and what God wants us to do. "Triers" are all right, if the trials are to help others and oneself.

In our Bible we have a verse (read 2 Peter 3:8) which is a good guide for any of us. If we start something, let us stay by it. Few of us can do just as we like. A wise man tells us, that "it is much more important that we *like* what we have to do, than that we *do* what we like."

The way to peace is not through armies and navies. You do not guard against hydrophobia by raising dogs on a large scale.—N. Y. Telegraph.

PRINT-O-MATIC



ORDER BLANK

No More Blurred Indistinct
Parish Post Card Printing
Do a Professional-Looking
Job with The PRINT-O-MATIC

Open Drum, Inside Inking,
Rotary, Automatic Feeding,
Postal Card Size, Stencil
Duplicator.

Simple to operate - Speedy
results - Reproduces typewrit-
ing, longhand, drawings - Used
by thousands including The
EXPOSITOR.

Machine \$7.15
Supplies \$2.35

Both \$9.50

The EXPOSITOR—East Aurora, New York:

Of course we want a Print-O-Matic outfit, so here is my remittance of \$9.50 for one Print-O-Matic outfit complete with \$2.35 worth of supplies. I have the privilege of returning it within 30 days and you will refund my full payment of \$9.50. Send it to

Name

Address

City..... State.....

ILLUSTRATIONS

WM. J. HART, D.D.

Dawn of a New Day

Rev. 21:5: "Behold, I make all things new."

Recently a college president declared in heartening fashion that this distress of the present is the sign of a dawn. He cited the incident of a traveler in the Swiss Alps who spent the night with his guide in a chalet well up in the mountains. In the early hours of the morning he was awakened by terrific crashings and rumblings. Frightened, he aroused his guide and asked, "What is happening? Is the world coming to an end?" Calmly the guide answered: "No, you see, when the sun starts coming up on the other side of the mountains, its rays touch the snow at the peak, causing it to hurtle down into the valley. Then the warming rays play upon the surface of the glacier and cause the ice to crack with loud reports. This is what you hear. It is not the end of the world; it is only the dawn of a new day."—From "Date with Destiny," by Ralph W. Sockman, p. 19. (Abingdon-Cokesbury Press.)

The Unseen Companion

Matt. 28:7: "Behold, he goeth before you into Galilee; there shall ye see him."

Christ is the unseen companion of the way, waiting to help us. He is our "vanguard and our rearward." When His own disciples were in confusion and despair after the crucifixion it was told them, "He goeth before you into Galilee." When those fishermen-disciples landed after toiling all night on the Sea of Galilee, He was there on the beach with breakfast prepared for them. After Mary Slessor had worked for years among the cannibals of Calabar, in Africa, she said: "I had never been able to do anything but for this, that Christ always went in front" . . .

"We say of a certain situation ahead, 'I can't go through it!' Oh, yes, we can. God doesn't give us grace to cross the bridge before we get to it, but when we come to it the grace is there."—From "God and These Times," by Howard W. Chidley, p. 22. (Fleming H. Revell Co.)

Willkie's Religious Training

Prov. 22:6: "Train up a child in the way he should go."

Herman Willkie was a religious man. He taught a men's Bible class in the Methodist Church. The Willkie children attended the young folk's classes. Later Wendell transferred his allegiance to the small and struggling Episcopal Church. He is still an Episcopalian and grace is said at his table at family gatherings.

Wendell's mother, a former school-teacher, was "driven by an indomitable will," as her children have inscribed on her gravestone. She studied law to assist her husband and was the first woman to be admitted to the Indiana bar.—From "What You Don't Know About Wendell Willkie," in *The Reader's Digest*.

The Penalty of Hate

1 John 2:9: "He that . . . hateth his brother . . . is in darkness."

It is well known that when in the First World War combatants used poisonous gas, it often had a very different affect from that which they intended. A change of wind meant that the deadly poison was blown back into the lungs of the men who sent it out to their enemies. It was a dramatic illustration of the old saying that "curses like chickens come home to roost." It is always true in the realm of the spiritual that those who nourish the spirit of hate suffer in every way more than those against whom the hate is directed. This is the real penalty of hate: it always boomerangs.—From *Dr. Archer Wallace*.

"The Church Came to Us"

Acts 18:27: "Helped them much."

Joseph Englehardt, Jr., a graduate of Girard College, Philadelphia, was in the battalion that, when Rommel crashed through our lines in his Tunisian offensive, fought its way eight miles across enemy territory to rejoin its division. Writing from North Africa, he said: "Our chaplain stayed on the mountain with the wounded—our own and the wounded German

prisoners. It was hard to leave him there; he meant a great deal to us and now he is a prisoner of war. On that last Sunday, during a downpour of icy rain, when we were in foxholes and being strafed constantly by enemy dive-bombers, we couldn't go to church, but the chaplain carried or sent Testaments to the foxholes. He said: 'Read the verses I have marked and then pass the Testaments on to the next foxhole. Joseph Englehardt concluded his letter with this sentence: "And so when we couldn't go to church, the church came out to us."

And there again is the answer—"the church came out to us." Neither positive bitterness nor complete indifference can stand against that. —*From Time*, January 3, 1944.

A Soldier's Memory of Home

I Tim. 1:5: "When I call to remembrance."

A beautiful vision of home was presented by a young Scotsman in a letter which he wrote to his mother during his period of patriotic service for his country. Said he, as related in a British periodical:

"Having just returned from church, and having a few minutes to spare, I thought it a good idea for you and me to have a wee while to ourselves. I have been thinking quite a lot about you of late. In fact, I think I can see you now at home, with your chair drawn up to the fire, as was your usual custom on a Sunday afternoon.

"Father will be on the other side of the fire, enjoying the comforts of his chair. Yes, I can see him also, and in all probability he will be reading some new book, or maybe his weekly religious periodical, only to be disturbed by my faithful collie dog pushing his head up, or giving a paw in exchange for a few strokes.

"I can see my wife and little daughter arrive, and grandma and grandpa will be ever so proud. Yes, mother, it is a beautiful picture, it's the way I remember home . . .

"Coming in from a recent air raid, which had been very severe, I was in the mood of asking myself, is it all worth while?

"In this mood a parcel is handed in from my wee kirk, the church in which I was the third of my generation to occupy the same pew.

"How the parcel cheered me would be difficult to describe.

"It may seem strange to the people at home, but receiving a gift from the wee church at home has many a time made me realize how near God is, even to a soldier."

Home and church were thus happy memories in the life of this young soldier.

Decline in Scholarship Ascribed to War Unrest

I Thes. 5:21: "Hold fast that which is good."

Wartime conditions have reversed the gains of a decade in the classroom performance of students. Dean Robert H. Tucker of Washington and Lee University, declared in a report reviewing the work of his college for the year 1942-43. The temporary decline in the quality of students' work is attributed by Dean Tucker primarily to unrest and confusion growing out of conditions arising from the war.

"Especially is this true of the younger students who are less stable in their general attitude and objectives," Dean Tucker reports. "The work of the older, more mature students continued for the most part without serious impairment throughout the year."

In 1931 the proportion of failing grades was 10 per cent. This figure gradually decreased until it dropped to 5.5 per cent in 1941. In 1942-43 it rose against to 9.6 per cent. The gains made from 1930 through 1941 are largely offset by losses in 1942-43.—*N. Y. Times*, Dec. 26, 1943.

With Him the Story Begins

Matt. 1:1: "The book of the generation."

In Mayo Park, Rochester (Minnesota) stands the statue of a man the inscription identifies as "William Worrall Mayo . . . Pioneer, Physician, . . . Citizen . . . A Man of Hope and Forward-Looking Mind." As an old man he was often congratulated upon the brilliant work of his famous sons. To one well-meaning gentleman he snapped in reply, "Why don't you congratulate *me*? I started all this." That was the irritable answer of an active mind that resented being relegated to the past, but it was the truth. He was the foundation upon which his sons built. He gave them the precepts and principles by which they worked. The phrase "Our father taught us" was forever on their lips.

So with him the story begins.—*From "The Doctors Mayo, Father and the Boys," by Helen Clapesattle in The Atlantic Monthly.*

The David and Jonathan Partnership In Medicine

II Sam. 1:26: "My brother."

It was William James and Charles Horace Mayo who turned a pin point into a great starred capital on the map of medicine. In one room of that tall wheat-colored building, the home of the Mayo Clinic, the walls are hung solid with diplomas, certificates, and medals of

J. J. PHELAN, D.D.

honor bestowed upon the Mayo brothers, and in an adjoining corridor two long cases are packed tight with the academic robes they were entitled to wear.

When the famous brothers died one of their fellow surgeons in England paid them this tribute: "And now death breaks the David and Jonathan partnership which for forty years has exerted a more profound influence on American medicine, and probably in world medicine than any other single factor in modern times."—From *"The Doctors Mayo, Father and the Boys,"* by Helen Clapesatt in *The Atlantic Monthly*.

Artist or Fiddler?

Ecl. 9:10: "Whatsoever thy hand findeth to do, do it with thy might."

A celebrated teacher of the violin was exhibiting his pupils at a concert in New York, as related by Bruce Barton several years ago. A hush fell over the room as a boy of eighteen stepped on the stage and began to play. "His face, his fingers, every move and look proclaimed an embryo artist."

Easy assurance, without any trace of effort, characterized the lad as, responding to the audience, he played one selection after another. A new star, it was felt, had appeared in the musical heavens.

A gentleman rushed forward to congratulate the teacher, at the close of the concert. He exclaimed enthusiastically: "You must be wonderfully proud of that brilliant boy."

Politely the teacher answered, "Not very proud."

When it was suggested that the youth would probably become a master, the teacher replied: "No. He will probably be a fiddler in a restaurant."

The attitude of the teacher was not understood by the man until the former explained as follows: "The boy could be a master, but he never will. Some of the others who performed less well today you will hear from later. But he—no. He will be a fiddler. It comes too easy; he will not work."

The teacher knew the pupil, and had become aware that the lad would not, probably, pay the price to become a master. Genius, we have been reminded from the days of Edison, is perspiration rather than inspiration. It is the willingness to endure the strain of hard work with unwearied perseverance. "Terrible toil" is the secret of success.

The point of the story was given emphasis by Mr. Barton when he said: "Eternal work is the difference between the artist and the fiddler."—*Young People's Standard*.

Divination By Stars

Mark 8:12: "Why do men of this day ask for a sign?"

Gal. 6:7: "A man will reap just what he sows."

Jno. 16:13: "He will guide you into the full truth."

Do you prophesy and interpret the future through stars, dreams, horoscopes, astrological charts, crystal-glass, palm and card reading? These may top off an evening's fun-fest all right, but as a magic key to the unlocking of human destiny or character formation, it is not only futile but, in many cases, hazardous and precarious business. We prefer the sober and dignified teachings of Christ and the New Testament. Here we shall find the mind and the spirit of Christ. It is truly wonderful what light a Modern Version of the Bible, a good commentary and a standard concordance—together with a devout spirit and open mind may shed upon the subject of Victorious Living. Here one will discover well-defined life-patterns, moral ideas and ideals, inner motives and divine principles. Are not these the forces that make and help to interpret human values and destiny? Questions such as "How the World War will affect our lives in 1945" and for years to come, including our "business, work, play, love affairs, marriage, health, travel" and a hundred other things — involves a large amount of poor guessing, wild speculation and wishful thinking. These ready-made answers, at so much per, have a clicking sound of the cash registrar or slot-machine which gives you your weight and fortune, both at the same time. We do not believe that the Author of Life has committed to any human agency, a magical and exclusive key for the unlocking of life's mysteries. The disciplinary didactic and empirical techniques are the forces which time, providence and circumstance employ in aiding us to unravel life-problems and not the mere turning up of a card. Better save that "enclosed dollar bill" for your Birthday Reading from an astrological chart and give it to the Red Cross, National Defense or a lean church treasury. The signs of the zodiac will not affect our individual and national destiny half as much as the extent and degree of our National Unity, our patriotic zeal and work and our loyalty to the Church. The real question is not whether you are in tune with Aries, Taurus, Cancer, Scorpio and Capricorn, but whether you are in tune with the Infinite. Suppose that Libra, Sagitt-

arius, Aquarius, Leo and Virgo do not fulfill their promise of "coming into their own," would it really make any appreciable difference? Humanity is yearning for a permanency, a stability and an assurance that is infinitely higher than that discoverable in cryptography. God is not playing hide-and-seek with souls in agony and distress. He is neither indefinite nor indistinct. He is not to be found behind some secret cabalistic formula—the key to which is so much *per*. God's throne is not high up among the cryptic and vague clouds of philosophic or nebulous mist. God is "closer to us than our hands and feet." He plays no favorites in the imparting of His truth. Though His ways are "mysterious"—He is neither astrologer nor clairvoyant. He does not have to work with secret formulae behind closed doors—in the dark—or with something up His sleeve. God is Love, Light and power to meet all emergencies. His real concern is to see His children follow Him in sanity and in "things of good report." Spirituality is a study and culture. To be "guided into full truth—one must first enroll as a novitiate."

Gus Gloom

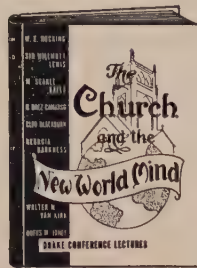
Acts 27:25: "Be of good cheer, gentlemen!"
Acts 27:36: "Then were they all of good cheer."

Gus is the proverbial, irrepressible and ever-present gloom-dispenser! You've met him, for in every field of endeavor and community—one is sure to run plump against this fellow. Gus has a generous amount of social assets, but his social liabilities somewhat outbalance them. In fact, Gus is the only animal in captivity—whom we have met—who actually thrives upon a zero and a negation. Possessed of a photographic mind, a pair of lynx eyes, an explosive vocabulary and a caustic tongue, he loses nothing. In a sentence, Gus is never stumped. He can "speak his mind" on any occasion, and, from the reports received the morning after, usually does. Gus has done fairly well in business, too, though the impression prevails that his rating in the fireside domestic Dun and Bradstreet is nothing to brag about. Gus "gets around town" and is a "star jiner." He informed us that he belonged to twelve clubs and organizations. But he said it as though they all belonged to him. You know the list—golf, business, commerce, alumni, O yes, and Church, though he hardly remembers whether his family pew is on the right or left side of the aisle, still from grandfather down, the family with Gus have been paying church dues. His concern for the Church is expressed in the

**BETHANY
BETTER
BOOKS**

Keep Posted!

Information Through New Books



The Church and the New World Mind

The Drake Conference Lectures made history—the eight outstanding speakers, facing frankly the difficulties of a new world order, have gone far in convincing Christians that they may influence the nation toward a permanent peace.

"The Drake Conference was epoch-making; the study of the Lectures will undoubtedly prove equally significant and challenging."—*Robert M. Hopkins, Missions Executive.*

\$2.00

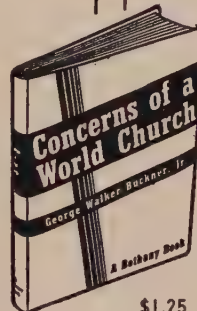


Worship Services for the Church Year

P. Henry Lotz and Grace Chapin Auten

A new book of fifty-three worship services for youth in the church school. Useful, also, in societies for young people, summer conferences, or wherever Christian youth gather. Prepared in Dr. Lotz' inimitable style, with Meditations by Grace C. Auten; dedicated to youth and the leaders of youth who are striving to achieve vital experiences of God through Christian worship. Just off the press.

\$2.00



Concerns of a World Church

George W. Buckner, Jr.

This is a "must" book for all interested in the ecumenical church as every thoughtful person is nowadays. Among many books written on this subject, "Dr. Buckner's awareness of contemporary conditions and of the special demands which they make upon the church is everywhere apparent—he is thinking of a 'world church'. This is a good book for study."

—*The Christian Century*

\$1.25

A Man Stood Up to Preach—

Edgar DeWitt Jones

The eighth book of sermons by Dr. Jones. "The author has included in this volume some of the most dynamic sermons of any year. Inspiring, provocative reading."—*Daniel A. Poling.* \$2.00

Bethany Bible Quiz—Glenn McRae

A brand new collection of useful Bible quizzes; compact, attractive, informative; useful for church school classes, youth parties, individual reading. By a well known author. 60 cents

At your bookstore, or

THE BETHANY PRESS
ST. LOUIS 3, MO.

hope of "serving as a permanent member of the Pulpit Supply Committee." You see, Gus knows the popular and streamlined social mind. Gus has an interesting mind and with an admixture not unlike boarding-house hash, composed of twenty-seven kinds of meat. But it is hardly a creative and constructive mind and we greatly doubt, if it is truly Christian. We are not placing all of the blame upon Gus, however, for Gus came from a long line of ancestors who also were bears in forebodings, deprecations and other brands of gloom. Divine Grace can save Gus's soul, but it's a fair guess that he will never allow it to happen. It's not so easy (and we've tried it) to save a charter member of some gloomy "I-Told-You-So Club," that august group to whom a snicker, a sneer and scoff is easier than a "Bravo," and a cheer, even though it is only a Bronx Cheer. America is at war! War itself is a gloom Dispenser. But it's too late now to indulge in vain regrets, excuses and alibis. A better time to do all this is before you get into war. This war must be won by America and battles are never won with "'tain't so's," "can't-be-done's" and "we-never-did-it-this-way-before's." So give up that frown, scowl and sullen look and other marks of glooming. "Be of good cheer, gentlemen!"

Te Deum Laudamus

Phil. 1:26s "Fresh cause for Christian rejoicing."

Rev. 12:12: "Rejoice you heavens and you who live in them!"

Acts 2:26: "My heart is glad, and my tongue rejoices."

Can we say together: "I rejoice in creative living, the glory of life, in the love of my country, family and friends; the eternity of good works; the spirit of truth; the perseverance and endurance of 'seeing Him who is unseen'; in the efficacy of Faith, Hope and Love as the Divine-Human solvent of world ills; in the work of the City of God built upon earth; in the final and complete overthrow of individual, collective, national and international organized sin and evil through the office work of God the Father, Christ the Son and the Holy Spirit? I rejoice in human repentance, reconciliation and Divine forgiveness; in the prophetic and priestly (the social and mystical) function and nature of the Church and its ministry; in the supremacy of the "bill of rights"—the Ten Commandments—the Golden Rule and Divine Beatitudes? Mary "rejoiced in God her Saviour"; Peter "rejoiced with triumphant,

unutterable joy to attain the goal of faith the salvation of your souls"—as he expressed it—Matthew has a "rejoice and exult over persecutions" and John the Revelator invites us all to "be glad and rejoice, and give honor to him—for the marriage of the Lamb is come." To "rejoice is to give life and joy to—to gladden—to give vent to our feelings and emotions in gratefulness for God's mercy and blessings. The three parables of grace, the Lost Sheep, Lost Coin and Lost Son especially emphasize the need of rejoicing together (both human and Divine) over their recovery. "Rejoice with me, for I have found."

Mythical Dodos

II Sam. 1:19-32: "Is the young man safe?"
Luke 6:42: "First get the beam out of your own eye."

How cleverly newspaper and magazine writers interpret the mind, manners and morals of modern youth, especially in so-called "letters" and "communications" from "undergraduates." As many of the original authors names are omitted, we think the public has a right to know just who is doing the talking, and to whom and for what. Is it some callow youth who has utterly failed in relating himself to life, its work and responsibilities? If so, such a self-delegated person could hardly be a voice for the whole, or even the average. Is the "author" an ego-centric, an ultra-sophisticate and abnormally sensitive youth? If so, his number surely is not legion. We have an impression and conviction that Mr. Average Youth is not doing the talking, but some greatly disillusioned and defeated adult writer. Let us forget, youth has always been a target for manipulation and exploitation. We recall that the term "flaming youth" was first coined in a newspaper office. Many of these articles suggest a thesis by grownups who are "majoring" in sociology and economics for a Ph.D. degree. With all due respect to youth, we think that they themselves would agree, as do their teachers, that the purely "intellectual" is the exception rather than the average; that for the most part, they are imitators and stand-patters, not unlike their parents, who, for business, social, political and even religious reasons have to be conservative and very much so. Life is difficult enough for youth, let us not make it more so by creating literary mythical dodos. Youth has to live in the same social and economic stream, and use the same wind and tide as his elders, until he gets older and then he goes right on duplicating his elders. Jesus, the Youth, "grew older and gained in

wisdom and won the approval of God and men." And we know hundreds who are "following in His train."

Morality and Machines

Gen. 1:7: "In the beginning God created."

Gen. 4:22: "Tubal-cain, an instructor in brass and iron."

What is the relationship of morality and machines? Or expressed in another way, what is the concern of religion, theology, sociology and a dozen other "ologies" to Technology and Machine Tools? Most of us are such babes in modern science, though we hate to confess it, that we immediately respond with an emphatic, "No, there is none and there shouldn't be. Religion is like art or business—each in a field of its own." And, perhaps, that's why we omit the vow, "until death us do part"—they were never united. But if machine tools paved the way for our industrial civilization, and if the American way of life (with a few slight improvements) is to survive—we must draw a little closer and begin a speaking acquaintance, if we hope better to understand each other. We, like that phrase in Longfellow's "Village Blacksmith"—"the smith, a mighty man is he," a pioneer of the mechanical order and machine age, with bellows, forge, hammer and anvil—he turned out plow points, made iron teeth for harrows, created sharp-edged chisels, nails, axes, hatchets and hammers. Later, Jas. Watt in 1790 designed the steam engine. He tried for ten years to develop a cylinder that would hold steam; it couldn't be done by hand. A tool was necessary, and so Eli Whitney in 1800 astounded the world with just such a tool, one that could not only cut metal for one rifle, but the same parts (interchangeable) could be used for other rifles. Hence arose mass production with its marvelous speed and general accuracy. Today we are making and using many new tools for our National Defense. The machining of metal with its turning, planing, boring, milling and grinding processes—besides useful—is highly interesting. We believe that morality and machinery can be harmonized. What a safe, sane and sensible world that would be, if our moral science only kept pace with our material science! Machine tools can cut within 1/10,000 part of an inch. This is near perfection in accuracy. O that we were one-tenth as accurate and precise in our humanities, religion, education and government. As this war continues, all of us must needs learn more and more of the handy use of tools—if only in a domestic sense. It won't be quite so convenient and popular to call up the plumber, electrician and garage man as formerly.

Parsons in Uniform

An American military chaplain is killed while ministering to the dying on an Italian battlefield. Another is decorated for valor on a shell-torn beach-head in the Solomons. Continually the news columns testify to the gallant service of the "parsons in uniform." Come to think, wasn't it one of these men whose "Praise the Lord and pass the ammunition" gave us our first song of this war?

Thousands of them have left the security of Church and manse to descend into the hell of war with our nation's youth. They keep alive the spiritual values in the hundreds of chapels in the camps and posts of this land, but they do not stop there. They go wherever the troops march, the ships sail, the war planes fly. "Ready to preach or to die," they save bodies and minds and souls.

They mark the graves of the fallen. They write letters of comfort to the home folks of the wounded. They solace the sick. They give hope to men despairing of life in the field hospitals. And they listen to the troubles that burden the soldier's heart—troubles the soldier will confide to no one but "the padre."

Scores of tales of the devotion of their calling come back from the fighting fronts. One chaplain is nicknamed "The Lord's Postman." One constructs a portable sanctuary, air-borne, for men in lonely jungle outposts. One makes a worthy communion chalice out of fragments of a wrecked plane. A Negro chaplain does his bit for Army morale as pastor of a labor battalion engaged in the dull, glamourless drudgery of a supply line far behind the battle zone.

Characteristic of them all is one chaplain who wins the Silver Star, yet won't talk of his exploit. A modern Saint Paul, he says, "I could tell of narrow escapes, of strafings, bombings, digging for my life, hunger and thirst, and many other things which are mere incidents along the way." But he prefers to tell of the courage and the patient endurance of the men of his outfit, which to him are a sign of "lovely and imperishable things in each soldier's heart and memory."—*N. Y. Times, February 13, 1944, submitted by William J. Hart, D.D.*

IF- your copy of any issue of THE EXPOSITOR

is delivered to you later than you expect,—just open it quickly and read it from cover to cover, and—you may forget to voice your concern in your enthusiasm to make your plans for programs for the coming month. Please be patient, no effort is being spared in getting the issues to you as early as possible. Remember—

that paper for civilian use is hard to get, is delayed in deliveries. Paper is being used for important war needs.

that printing requires highly skilled workmen. They are scarce now for civilian work. They are in war plants helping to back up the young men from your local parish and your homes.

that trucking and rail transportation are delayed, both are engaged in transporting war goods and service men.

No American citizen would consciously deny our soldiers any slight comfort or war materials in order to meet our civilian needs on peace-time schedule.

RECENT BOOKS

MORE HANDLES OF POWER

By Lewis L. Dunnington. Abingdon-Cokesbury. 222 pp. \$1.50.

Dr. Joseph Fort Newton, in his book called "His Cross and Ours," says: "We need a new technique for living every day; new disciplines and new directives. The older offices of religion, wise and useful in days ago, do not apply in our time with its sick haste, when 'whirl is king', and the whole world pours in upon us with its clatter and its clutter. It is not enough merely to tell people to pray; they need to be shown how to pray; taught the deep and beautiful laws of prayer, how to master the finest and most practical of all the arts of life." Dr. Dunnington's book, "More Handles of Power," is a hand-book on the very thing that Dr. Newton says we "need". It sets forth "a new technique for living every day." It points out "new disciplines and new directives." It tells people to "pray" but it goes beyond that and shows people "how to pray." It recognizes that proposals have to be accompanied by procedures if the proposals are to be effective. People want to overcome fears, to conquer anxiety, to gain inner poise and peace, to win victory over temptations and troubles, to "lay hold on eternal life." But they don't know how to go about it. This book, "More Handles of Power" and the author's "Handles of Power" which precedes it, is a clear description of the method used by Dr. Dunnington in his pastorate and among his people. Every minister concerned for some definite means to a greater ministry of helpfulness should provide himself with this book and put the plan into action.—*Harry W. Staver.*

LIFE'S UNANSWERED QUESTIONS

By Harold Cooke Phillips. Harper. 170 pp. \$1.50.

The author has hit upon an excellent idea in this series of sermons, "Life's Unanswered Questions." Immediately we want to know the questions, and instinctively we rise to give the answers. But the questions he raises are not the simple interrogations of most radio-quizz programs, not even the so-called "sixty-four dollar" questions. They are rather the timeless questions of the soul, and they are not answered in words but in deeds, as Dr. Phillips very truly indicates.

Consider some of the questions: CAN YE NOT DISCERN THE SIGNS OF THE TIMES? WHERE IS THY BROTHER? CANST THOU BY SEARCHING FIND OUT GOD? WHAT IS YOUR LIFE? IS IT LAWFUL TO GIVE TRIBUTE UNTO CAESAR? WHY SEEK YE THE LIVING AMONG THE DEAD? Altogether there are sixteen questions such as these. Not merely does this outstanding Baptist preacher (First Baptist Church, Cleveland) seek to answer these questions pregnant with meaning for every age by applying a personal interpretation; he goes further, and with skillful insight he undertakes to provide the answer for society as well. He minces no words in dealing with the sins and evils of modern life, and he understands how to apply the knife and how to heal the wounded heart of mankind.

His sermons are fertile with living truths and abounding in an unusual array of illustrations. No one will lay down this book without feeling well repaid for the time and thought spent upon it. And no one will take

it up with enquiring mind and heart without discovering some new affirmation and some assuring answer for the baffling problems and insistent questions that time and tide cannot keep down. While Dr. Phillips calls them "unanswered questions," he does not leave them unanswered, and the answers he gives ring true through and through in dynamic harmony with the faith which we have received in Christ Jesus.—*John W. McKelvey.*

AND GOD WAS THERE

By Chaplain Eben. Cobb Brink. Westminster Press. 92 pp. \$1.00.

This is an interesting and gripping story of men who faced loneliness, suffering and death. It is the story of an Army Chaplain who, living with his men through every hazardous and soul-trying experience, has the rich joy of helping them find God.

The author has a vivid style, and the reader feels himself transported to the crowded troop-ship, or the training camp in Ireland. He stands with a group of American soldiers in St. Paul's Cathedral, and sings Christmas Carols under the African skies. The next day brings the battle, and while guns are blazing and bombs bursting, men discover that *God Is There.*

This little book brings a living challenge to the Church of Jesus Christ. Men found God as they crouched in slit trenches with shells screaming over them, but now when danger is passed and life is normal again, what will happen to their new-found faith? Our task will be to see that this discovery is nourished and strengthened until it grows into a strong, abiding trust in the God who is always present. This is not to be accomplished at any peace conference, but only through the reality of the living Christ in the hearts of His people everywhere.

The book is rich in illustrative, source-material.—*Chaplain Kendal S. North.*

WHAT CAN A MAN BELIEVE

By James D. Smart. The Westminster Press. 252 pp. \$2.00.

Dr. Smart has attempted to write a book on Theology that can be understood by laymen. He uses simple and understandable language to summarize the major beliefs of the Christian faith. The author points out that many of the commonly held views by the layman of today did not originate in the Hebrew tradition, but in the Greek, not in the Christian revelation but in the non-Christian philosophies; hence modern man has repudiated some of the original Christian convictions and substituted for them more congenial views. Faiths, disguised as Christian, he believes, have slipped into the life of the Church today. He sets himself to the task of clarifying what the Bible really has to say about the nature of God, of man, of redemption, the Holy Spirit, the forgiveness of sins, and the life everlasting. Dr. Smart calls the church to know what the Christian revelation is as presented in the Bible. He seeks to reduce the language of Theology to a "basic" vocabulary that the average layman can understand. He takes the position that it is the nature of Christian truth that it cannot be established by rational proof. "Thus, the Bible does not set before us the alternative of God or no God, but rather it sets

fore us the decision whether the gods we have made for ourselves, and are continually making, are worthier of our worship and life's devotion than the God of the prophets and apostles and of Jesus. Belief in God is not sent to a hypothesis concerning the universe, but rather choosing between alternatives in actual life." (page 95) This is a significant book, but I doubt whether the average layman will find that it does what the author attempts to do. Ministers will find in it, however, a stimulating statement about the beliefs of Christianity. *Gordon W. Mattice.*

BURMA SURGEON

Gordon S. Seagrave, M.D. W. W. Norton and Company. 295 pp. \$3.00.

You will miss a great deal unless you read this book full, the autobiography of a great medical missionary whose personal service and his service through his trained nurses helped to alleviate the sufferings and lighten the disasters which befell the allied army under General Stilwell in Burma. Here is a great soul, a soul that grew great before the crisis came to his very door while ministering to people that he learned to love because of his greater love for his Christ. Here is a great worker, whose conduct during these strange experiences shines forth as one of the finest examples of militant Christianity in action, adapting himself with skill, consecration and potency in places that would have submerged any lesser man. It is well to re-think Christian missions through the lives of such heroes as revealed in the very strained story which Gordon S. Seagrave tells of himself, of his work, and of his helpers. Burma Surgeon will remain one of the great personal narratives of this second World War.—*Charles Haddon Nobels.*

LAWYER EXAMINES THE BIBLE

Irwin H. Linton. W. A. Wilde Co. 300 pages. \$2.00.

This is a book written to answer critics of the Bible, to settle the questions of those who doubt, to show that men can be trained to examine evidence and find in the scriptures evidence that can be accepted without question. The book is divided into two parts. The first 212 pages containing the argument in which the author uses legal terms, calls witnesses to the stand, answers opponents and in a final chapter entitled "Summing Up" he presents the claims of Christ. He presents, throughout, 3 lines of proof for the Bible and its message of redemption.

1. The logical, historical abstract demonstration of the supernatural source and power of Bible religion. This is the intellectual argument.
2. The testimony of living men to the psychological and moral miracle of cure of the drug habit through the Christian religion.
3. The "dying declarations" of men who have accepted and men who have rejected the Christian religion. This type of evidence is accepted in court says the author and could be considered.

The author shows and quotes a surprising number of outstanding lawyers who accept the evidence for Christianity. He makes the claim that in many years of diligent search he has never found one unbeliever who was familiar with the evidence for Christianity. Most critics have read only books against Christianity. Legal minds, trained to sift evidence, to separate truth from heresy come through with a verdict for the Bible. It is quite evident that the author is acquainted with quite a wide field of religious literature.

The second section of the book contains nine brief chapters dealing with such themes as "A lawyer questions an atheist,"—"Did Josephus mention Christ?"—"Demolishing the Ten Commandments,"—"Trial of the Witness."

ROLL OF HONOR



Available in highly polished mahogany, walnut and oak. Felt background. Plastic raised letters. Send for free catalog.

CHURCH BULLETINS

Send for FREE catalog containing illustrations and prices of the various types of bulletins made by us. A post card will do! Please be sure to mention name of your church.

ASHTABULA SIGN CO.

DEPT. E, ASHTABULA, OHIO

PULPIT AND CHOIR GOWNS

WRITE FOR CATALOG

THE BEST OF THEIR KIND

WORKMANSHIP AND PERFECT FIT UNSURPASSED

MCCARTHY & SIMON

ESTABLISHED 1912

7 W. 36th ST., NEW YORK 18, N. Y.

USE STANDARD'S TRUE-TO-THE-BIBLE SUNDAY SCHOOL LESSONS

All ages prefer Standard's Closely Graded and Uniform quarterlies, story papers. Used in thousands of successful schools. Write for free samples and catalogue. State grade in which interested.

THE STANDARD PUBLISHING CO.
8th and Cutter Streets, Cincinnati 3, Ohio

FOLDING CHAIRS

BRAND-NEW STEEL FOLDING CHAIRS
Full Upholstered Seat and Form-Fitting Back
Rubber Feet
Send for Sample

REDINGTON CO., Dept. 89, Scranton 2, Pa.

Good does not come into existence through pious wishes; nor does evil fade by that route.

**CHILD
EVANGELISM
HELPS**

*New Flannelgraph
Stories in Color*

"Phoning Heaven," a
lesson on prayer, 50c



Daily Vacation Bible School

WE RECOMMEND

HANDBOOK OF SUMMER BIBLE SCHOOL
Complete course, ages 4 to 16, for only \$2
Pupils books — 25c
PLAN NOW! WRITE NOW!
Church Supply Catalog Free
WILLIAM H. DIETZ, Inc., 10 S. Wabash, Dept. 40, Chicago 3, Ill.



CHILDREN'S DAY
RECITATIONS — 30c
Invitations - Souvenirs
Bibles - Gifts
Promotion
Certificates

This is not a book to be read hurriedly. It is a volume one can hand to a lawyer friend knowing you are doing him a good turn.—*C. F. Banning.*

MY FATHER'S WORLD

By Merton S. Rice. Abingdon-Cokesbury. 103 pp. \$1.75.

In a day of technical manuals, critical analysis and books about post-war curricula and other weighty though useful discussions, this book gives us a refreshing pause. It is a breathing spell for tired minds and jaded nerves.

The title is borrowed from Maltbie Babcock's poem, with the familiar lines, "This is my Father's world, and to my listening ears, all nature sings and round me rings, the music of the spheres."

These are no scientific essays on rocks and trees, skies and seas and all the varied revelations of the great outdoors. The author approaches his subject not as a professional, gathering material for the lecture room. To the contrary the text is couched in every-day terms, in a language all nature-lovers may understand and enjoy.

We are all interested in birds and fish, snakes and bees, wind and soil, seeds and bugs and the clouds. Next to writing or talking about these, the next thing to do is to appreciate what others have done in this direction. That is why books have such a potent ministry. Merton S. Rice has given us a book we shall treasure for a long time to come.

Not since the late Bishop Quayle have we had such a book. There is no theological argument, no attempts to rationalize nature, but a clear-cut word-picture of the world of animate and inanimate wonders and marvels of God's creative hand.

The book does however give us the logic of a universe in which there is law and order. It proves that, back of the design, there is a Designer. Back of the structure there is an Architect.

The illustrations are untouched photographs of natural beauty. These alone make the volume worth our while. They remind us of Robert Louis Stevenson's suggestive phrase, "This great big round beautiful world."

Here and there the author goes to the poets for his expression and there are many quotations which add to the story,—as indeed the poets come to the rescue in more than one place.

It is not just a story-book. It is a series of devout studies, sermons if you please, without any suggestion of homiletic attempt or the manner of the preacher. The chapters are more suggestive than exhaustive. They open doors and windows to a universe which the Psalmist saw and embodied in his songs.—*Chaplain Richard Braunstein.*

THE RISE OF CHRISTIAN EDUCATION

By Lewis J. Sherrill. Macmillan. 348 pp. \$2.50.

Here is a review or history of Christian education which by inference and suggestion furnishes a philosophy of Christian education for our day. Dr. Sherrill traces religious education from the earliest Hebrew origins to the Christian era until the time of the Renaissance. A

Choir and Pulpit GOWNS

Fine materials, beautiful work, pleasingly low prices. Catalog, samples on request. State your needs, name of Church.
DeMoulin Bros. & Co. 1153 S. 4th Street, Greenville, Illinois



study of this book leaves the reader with the hope that Dr. Sherrill will eventually bring his account of Christian education up to the present in a companion volume.

This scholarly book is the answer to the problem that Thomas J. Watson, President of International Business Machines Corporation has in mind when he said, "We hear a great deal about the post-war period and what must be done, but just two things are of real importance. The first is religion . . . and the next is education." Dr. Sherrill in this splendid and exhaustive history has given us a philosophy of Christian education for the post-war world, which Mr. Watson says is of prime importance.

Here is a fascinating study of the systems of education growing out of the Christianity of the various periods under consideration, and adapted to the needs of the particular time. The author brings erudition and scholarship to this much needed volume. Dr. Sherrill is Dean and Professor of Religious Education at Louisville Presbyterian Seminary, and this book is evidence of the qualifications he brings to his professorship.—*J. J. Sessler*

THE CHURCH AND PSYCHOTHERAPY

By Karl Ruf Stolz. Abingdon-Cokesbury. \$2.50.

The Church has a tendency to shift from one emphasis to another in its ministry. One time it is worship, another time it is theology, still another period emphasizes social action, and recently it has been psychology. Albert Schweitzer said that no one gets a great idea without carrying it too far, and as some of us believe, Dr. Schweitzer proceeded to illustrate that principle himself. The best way is down the middle without too much stress on any one part of the Gospel, attempting always to see Jesus steadily and see Him whole.

Dean Stolz, late Dean of the Hartford School of Religious Education, has succeeded in discussing the psychological implications of the Christian Faith, and the psychotherapeutic qualities of the Christian Fellowship, without claiming too much. His thesis is that "the Church has an almost unlimited therapeutic value of which multitudes stand in need." Before modern psychotherapy, the Church practiced many of its principles. Faith is health and fellowship leads to salvation, so that a Christian church which is organized intelligently and filled with the spirit of its Master, can provide the answer to many a sick soul.

The book is a sane treatment and helps to set this part of the Church's ministry in the true perspective of its complete task. Beginning with Jesus and the early Christians, Dr. Stolz endeavors to catch the principles they found valid and interpret them in terms of contemporary Christianity. The closing paragraph contains

is a true observation: "The Church is the unvarying necessity. The unchurched or the indifferently churched are creatures of incoherence, weariness, boredom, disorder, and, above all, of frustrations, and futility." *Gerald Kennedy.*

CAROLS OF THE AGES

by Edna Rait Hutton. Bethany Press. 77 pp. \$1.00.

Here is an interesting and helpful little book that will be of value to Church School leaders, young people's organizations and Ministers. It underlines our heritage of the Christmas carol. Only carols common to Christian groups throughout the world are included. A brief, but careful study is made of each, making it possible for the reader to introduce essential information without spending hours in research. This is especially appreciated at a season of the year when time is limited.

The author characterizes "Joy to the World" as the carol of the ages, and well does it deserve that place of honor. The chapters on "The Musicians and Poets of the Christmas Carols," "The Great Faiths in our Carols," and "National Sources," make stimulating reading. The volume ends with valuable suggestions for a candlelight carol hour.—*George W. Wiseman.*

THE EARLIEST GOSPEL

by Frederick C. Grant. Abingdon-Cokesbury. 270 pp. \$1.50.

The subtitle, "Studies of the evangelic tradition at the point of crystallization in writing," defines the field which the author, Professor of Biblical Theology in Union Theological Seminary, New York City, has worked as a specialist.

In the chapter on the origin of the Gospel of Mark, Professor Grant does a service for those who have not kept abreast with the march of biblical interpretation. "Form criticism" is explained as an investigation, the basic assumption of which is the fact that oral tradition circulates in brief units. What form criticism undertakes is to get back behind the written Gospels and their sources to the oral tradition. If the oral tradition of Jesus' life and teaching, prior to the writing of the Gospels or their sources, circulated in independent units, then we must read the Gospels with this fact in mind. Professor Grant believes that the Second Gospel was written in Rome, about A.D. 68, by an almost unknown Christian who constructed as best he could, from detached anecdotes in Peter's preaching, an account of the ministry and death of the Messiah Jesus.

Three chapters, "Was Mark Written in Aramaic?" "The Theology of Mark," and "Was Mark a Pauline Gospel?" also show the author's mastery of his material and give answers which will no doubt stand for a long time. Much more, all in a racy style, is presented in a volume that every minister should own.—*Paul R. Kirts.*

THE CHURCH AND ITS YOUNG ADULTS

by J. Gordon Chamberlain. Abingdon-Cokesbury. 124 pp. \$1.50.

Here is a book that will help laymen and ministers understand young adults, who are too old to be youth and too young at being adults. The author J. Gordon Chamberlain, himself a young adult, has for his purpose as Dr. Ralph Cockman points out in a foreword to this book, "the strengthening of this link of young adulthood."

However, its prime value is for the young adults themselves, to help them understand themselves, and how they may find their places in the work of the Church. While it analyzes young adulthood with its problems, it is very evident that this is only for the purpose of coming

Church Windows

ST. JOSEPH ART GLASS WORKS

802-808 N. Second St., St. Joseph 12, Mo.

Designers and Manufacturers of Art, Stained, and Ecclesiastical Glass

Send us the sizes and shapes of your windows and we will submit quotations

FILMSLIDES for Every Occasion!

- Special Programs -- Easter -- Christmas
 - Illustrated Hymns -- Mission Stories
 - Evangelistic Sermons -- Bible Studies
 - Life of Christ from Great Paintings
- Write for Free Catalog Today!

BOND SLIDE CO., INC., DEPT. E
68 West Washington St. CHICAGO 2, ILL.

Pipe Organs

AUSTIN ORGANS, INC.
HARTFORD, CONN.

Inquiries Welcomed

COMMUNION TABLES

Beautiful Designs in Richly Carved Wood. Splendid For Memorial Presentation. Priced from \$45.00 upward. Booklet of Designs Submitted On Request.

REDINGTON COMPANY, Dept. 500, SCRANTON 2, PA.

CHOIR GOWNS

PULPIT VESTMENTS

Hangings - Ornaments and Supplies

Catalog Free on request

THE C. E. WARD CO.

New London, Ohio



RAISE MONEY WITH

A MILE OF PENNIES
NICKELS - DIMITS

EASY TO GET

Collecting a mile of coins is a novel and successful way of raising money for a Church or Society. The coins will not drop off of our holders. No adhesive used. Write for Samples and Prices.

THE HARRISON CO. UNION CITY, IND.

The Expositor

Herewith I am inclosing a Money Order for the renewal of *The Expositor* for 1944, also Preaching Today for the same period, and a copy of the next Minister's Annual when it is published.

Along with my admiration for all three of these publications, which I have been receiving now for many years, may I extend to you my utmost sympathy in your heroic endeavor to keep things going under the present conditions, due to war priorities and necessary restrictions. In the midst of all of it, you are doing a splendid service. Yours very truly,

E. L. A., R. I., Jan. 25, 1944.

as quickly as possible to the practical suggestions he has for them, and which come from a wealth of experience in working out church programs with and for young adults. The ways and means by which young adults can rise to their highest places in church life and work, and the programs he outlines for them "comes down to earth," and are on a level where they can be followed.

Mr. Chamberlin is on the staff of the Division of the Local Church of the Methodist Board of Education. While attending Union Theological Seminary, he served as youth director in the Community Church of New York under Dr. John Haynes Holmes. Previous to his coming to the Methodist Board of Education, he won distinction for his work with youth as associate minister under Dr. Ralph W. Sockman.—*J. J. Sessler.*

THE LONG ROAD TO METHODIST UNION

By John M. Moore. Abingdon-Cokesbury. 247 pp. \$2.

Three men could have written this book, Bishops Straughn, Hughes, and Moore, but it was good fortune that cast the lot in favor of Bishop John M. Moore, formerly of the Methodist Episcopal Church, South. His long passion for re-union and his gracious spirit, together with his natural abilities as a leader and writer, have united in making possible a most acceptable volume not merely for the record, but for inspirational reading both as history and biography.

Now that another General Conference year has turned up, this book will have a pertinancy and ought to have an even wider reading than ever before. Not only Methodists are concerned, but every other Christian denomination interested in uniting heart and hand more effectively to bring in "a new heaven and a new earth."

Bishop Moore begins to traverse "The Long Road" at the beginning, and with swift strides he guides the would-be traveler along the way with suggestive comment and authentic documentation, but without bitterness and minus a single word of unkindness with reference to "the painful steps and slow" made by the people of those unhappy decades long ago. He quickly brings the reader to the creative days of reconstruction when men from both sides of the Mason and Dixon Line sought to mend the broken bonds of brotherhood and to heal the hurt of Methodism. From A TURN IN THE ROAD, CROSSING THE DIVIDE, DETOURING, to UNION CROSSING THE RIVER, DETOURING, to UNION COMING IN, he has performed the task of guide and shepherd with ability and insight.

Certainly one value in taking this journey lies in the ample gallery of portraits he gives of the great souls in the three branches of Methodism. No one can be a good Methodist who is unacquainted with the long line of Christian leaders who have lived and died to make Methodism both united and great. This book has value not for today only, but for many tomorrows as well.—*John W. McKelvey.*

BEHOLD THY MOTHER.

By G. Bromley Oxnam. Macmillan. 42 pp. \$1.25.

This little book, by Dr. Oxnam, is designed as a tribute to motherhood. It departs from the ordinary emphasis and idea that men are what their mothers make them and points out that the real truth of the matter is just the reverse of that. Mothers are made by their sons and daughters. The author uses several illustrations of motherhood in which his thesis is clearly indicated as, for instance, Monica, the mother of St. Augustine, whose remembrance is due to the greatness of her son; Nancy Hanks, immortal in history because of the immortality of her son, Abraham Lincoln; Mary, the mother of Jesus, who would not even be known now had her son not been Jesus. Dr. Oxnam carries his thesis over into

the life and affairs of the church, the nations, and the various institutions of the earth and argues that the church is only great in its sons and daughters and like wise the nation and institutions. This, it seems to this reviewer, introduces a sort of jarring note into an otherwise beautiful tribute to motherhood.—*Harry W. Staver*

Prayer Meetings

I. The Jericho Road

Organ: "Come Ye Faithful," *Thatcher.*

Invocation: "The Lord is in His Holy Temple. . ."

Hymn: "Father, Lead Me Day by Day."

Psalm: 35 (responsively).

Hymn: "Come Thou Almighty King."

Reading.

ON THE TWENTY-THIRD PSALM

In "pastures green"? Not always; sometimes He Who knowest best, in kindness leadeth me
In weary way, where heavy shadows be.
And by "still waters"? No, not always so;
Oft'times the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."
So, where He leads me, I can safely go,
And in the blest hereafter I shall know.
Why, in His wisdom, He hath led me so.

—Author Unknown.

Hymn: "Throw Out the Life Line."

Pastor: "A certain man went down from Jerusalem to Jericho." Luke 10:30.

(Suggestions follow, add any illustrations or points you desire.)

When the children of Israel crossed into Canaan it was on the Jericho road that they wrought that miraculous capture of Jericho, by encompassing the city day by day as they had been directed.

It was on the Jericho road that Zaccheus climbed up into the Sycamore tree to see Jesus as He passed by, which resulted in having Jesus in his home and in his heart.

It was on the Jericho road that the sons of the prophets were working on their building, and the head of the borrowed axe fell into the water, and was rescued by a miracle of the prophet.

It was on the Jericho road that two blind men called to Jesus as He was passing and had their sight restored.

It was on the Jericho road that a certain man was going down from Jerusalem, and became in need of help.

The Jericho Road is the road of opportunity in your home, in your war plant, in your shop, your office, your fox-hole, your bomber, your tank, your submarine, your altar, your prayer room, your kitchen, your garden, your car, your train, your hike, your fishing trip. There is always "a certain man" there beside you—to encourage you, to hear your prayers, to fill your needs, to bind your wounds, to satisfy your soul! Have you placed your hand in His? Have you accepted His invitation to "Follow Me?" Now is the accepted time.—*William A. Eaton.*

Hymn: "Give to the Winds Thy Fears."

Reading: "Roads That Cross" by Clarence E. Flynn.

"Upon some fateful hour and day
Each comes to roads that cross.
Blossoms and sunshine seems one way,
The other care and loss.
The spirit will be willing there

To take the road that's best,
The flesh will weaken, and despair,
And falter in the test!"

"Somewhere along the line we live
Each finds his Calvary.
There with himself each one must strive,
And win his victory.
How blessed is the pathway trod
When flesh 'neath spirit fails;
When cross the ways of self and God,
And God's good way prevails!"

Hymn: "Win the One Next to You."

Prayer: (Short prayer, and follow with
ries of specific prayers).

Let us be silent now, and each one think about God
this our Church, and in our individual hearts.
(Silence) Let us be silent and thank God for the in-
grity of our forefathers who built their lives upon the
achings of God in our Bible. (Silence) Let us think
out the times we have lost our way, yielded to tem-
pation, fallen into sin, and ask God's forgiveness.
(Silence) Let us think about the boys from our homes
d our Churches who are striving to do their duty on
e Jericho Road; let us ask God to strengthen their
arts in their determination to keep God in their
arts, to resist hate, and to return with the love of
d in their hearts. (Silence) Let us pray incessantly
r those who fear, those who have not learned to
ust in God, those who mourn. Let us ask God to
ake them brave in their faith and trust in Jesus
rist.

Hymn: "Father, All Glorious . . ."

Benediction.

I. A Peace Table For Me

Organ: "Beautiful Saviour"—Christiansen
Augsburg).

Invocation.

Hymn: "Only Trust Him . . ."

Psalm: 34.

Reading: "A Prayer," by Milton G. Ignatz.

Hymn: "Wonderful Words of Life."

Pastor: "Thou preparest a table before me in
e presence of mine enemies." Psalm 23:5.

Christ still prepares a table for me—the Communion
ble. And He does so in the presence of my enemies.
ere there no enemies, the peace table would not be
cessary.

David was surrounded by foes when he penned this
loved Psalm. We have them, too. I am not now
inking of the axis powers, for as we approach the
ble of the Lord we turn away from the needless
ffering of our time to the needful and purposeful
ffering of Him who went to Calvary for the sins of
44. Christ was now approaching the last stages of
s great battle for the freedom of mankind from its
rst enemy.

We come to Christ's peace table today fully aware
at the enemies of our souls have lost none of their
rength. I think of how they chained Judas, but hold
y soul . . . no stones. Do I find in him no resem-
ance to myself? Have I never by hypocrisy in my
votions, by irreverence during the service, by pro-
ne language, or by open wickedness, delivered my
rd into the hands of His foes? Have not I, while
ching with my lips His Body and Blood in the Holy
erament, harbored evil and traitorous thoughts in my
art? If Thou, Lord, shouldst mark iniquities!

We today are probably as restless a group as gath-
ed in the Upper Room. But the disciples remained
th Him. And note what a choice experience was
eirs! After God disturbs us with the announcement
our utter unworthiness He offers peace, peace of
nd, peace of heart. Not only to those sitting about
m, but to all succeeding generations, to every man
d every woman, young or old, who has come to a
nitent acknowledgment of sin does He give peace as
y return from His table to work and home. Un-
ditional surrender to Him, is the price we are to
y—but peace, lasting peace is the reward. — (W.
enge, Rock Falls, Ill., in "The Christian Advocate.")

CLARK'S "UNITYPE"
CHURCH BULLETIN BOARDS
OUTDOOR AND INDOOR
SERVICE HONOR ROLLS
FOUR TYPES - A VARIETY OF SIZES
GIFT AND MEMORIAL PLATES
SMALL, MACHINE ENGRAVED PLASTIC
W. L. CLARK CO. Inc. Manufacturers
52 LAFAYETTE ST. NEW YORK (13) Est. 1914
SEPARATE LITERATURE OF EITHER ON REQUEST

...CHURCH LEDGER FORMS...

TREASURER'S CASH RECEIPTS AND DISBURSEMENT RECORDS FOR MONTH OR YEAR

LOOSE LEAF BINDERS (2 Posts)

Increase your tithes and offerings with our simplified
system of bookkeeping, printed in duplicate . . . saves
time and money.

. . . Write for samples and prices . . .

THE HAUKE PRESS 6 E. Main Street
Richmond 19, Va.

CHURCH FURNITURE

Pews, Pulpits, Pulpit Chairs, Communion Tables,
Baptismal Fonts, Sunday School Furniture.
We allow for or sell your old equipment.

Catalogue and details on request

REDINGTON COMPANY, DEPT. C, SCRANTON 2, PA.

PULPIT & CHOIR GOWNS
Pulpit Hangings - Altar Cloths
Bible Markers - Communion Linens
Embroideries - Fabrics
Custom Tailoring for Clergymen
1837 Marking 107 years of service **1944**
to the church and clergy
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

MITE BOXES
For Missionary and Special Offer-
ings. Catalog free. Samples of va-
rious styles sent on receipt of 25c.
Edwards Folding Box Co.
Manufacturers of Folding
Paper Boxes of All Kinds
27 N. 6th St. PHILADELPHIA

Beautify Your Church
WITH
Manitowoc Fine Furniture
Write for Drawings and Prices
MANITOWOC CHURCH FURNITURE COMPANY
Dept. 3 Waukesha, Wisconsin

BUSY PASTORS ASSISTED

SPECIAL SERMONS: A secretarial service bureau
in the preparation of Speeches, Discourses, Articles,
Treatises to definite requirements - Moderate rates -
Experience over 25 years - Nothing Duplicated.

AUTHORS RESEARCH BUREAU
516 Fifth Avenue New York City

SUPPORT THE PUBLICATIONS YOU
WANT CONTINUED

Hymn: "On Jordan's Stormy Banks . . ."

Reading:

Not what I feel or do
Can give me peace with God;
Not all my prayers and sighs and tears
Can bear my awe-ful load.
Thy work alone, O Christ,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within.

Hymn: "Jesus Calls Me . . ."

Prayer.

Hymn: "We're Marching to Zion."

Benediction.

III. One-A in Christ's Army

Organ: "But now, thus saith the Lord"—
Noble.

Invocation.

Hymn: "Jerusalem, the Golden."

Psalm: 37 (responsively).

Hymn: "Master, the Tempest is Raging."

Pastor: "And the whole multitude sought to touch Him; for there went virtue out of Him, and healed them all." Luke 6:19.

Christ had just spent a whole night in prayer on the mountain—the prelude to the calling and naming of his twelve disciples. The beginning of the ministry of this embryo army of Jesus Christ marked a great epoch in His own life. This is seen in the press of the multitudes that crowded about Him. Let us think about

1. The Divine virtue there is in Jesus, the leader, spending the whole night in prayer on the mountain.

2. A natural attribute to His Messiahship.

3. Its efficacy is constant.

4. It declares the *endless resources* of God.

Let us dwell on the issues of that Divine virtue and the effect it had on His followers, particularly the twelve He has just chosen and drafted.

1. It is the greatest personal power in the universe.

2. It is the revealer of God.

3. The sun shines only on the hemisphere turned toward it.

4. It accounts for the power and attractiveness of Jesus Christ as a winner of men.

5. Salvation comes only by Divine contact.

6. Contact comes through seeking—they that seek shall find.—*H. Peach.*

Hymn: "Why Do You Wait?"

Reading: "God's Army" by *Susan Cooledge.*

"The day is long and the day is hard,
We are tired of the march and of keeping guard,
Tired of the sense of a fight to be won,
Of days to live through and of work to be done,
Tired of ourselves and of being alone,
Yet all the while, did we only see,
We walk in the Lord's own company."

"We fight, but 'tis He who nerves our arm;
He turns the arrows that else might harm,
And out of the storm He brings a calm;
And the work that we count so hard to do,
He makes it easy, for He works, too;
And the days that seem long to live are His,
A bit of His bright eternities;
And close to our need His helping is."

Hymn: "Onward, Christian Soldiers . . ."

Prayer: (Enumerate specific needs as they concern those present, and their absent loved ones.)

Hymn: "God Bless Our Native Land."

Benediction.

IV. The Simple Things of Life

Organ: "Deck Thyself, My Soul, With Gladness"—*Brahms.*

Invocation.

Hymn: "Jesus Is All the World to Me."

Psalm: 34, (responsively).

Hymn: "Take Time to Be Holy."

Reading: "Man's Inner Self," by *Eleanor Gerrard.*

Hymn: "In the Cross of Christ I Glory."

Pastor: I John 5:12, also John 3:16-18.

Jesus and the early disciples demonstrated the simplicity of the way of eternal life.

1. Jesus came specifically to the common people rather than to the intellectual classes. a. The announcement of His birth was to the lowly shepherds. b. The court of the Sanhedrin was not His headquarters. c. He chose the Twelve from the common pursuits of life. d. The common people heard Him and believed in Him; the priests cried "crucify Him." e. He was appointed to come to the poor, the broken-hearted, captive, blind, bruised; those who do not need nor understand intricacies. Isa. 61:1. Luke 4:18.

2. Jesus taught in simple manner, so all could understand. a. By parables or local story familiar to the common man. b. By simple language and reference to everyday life. c. By sympathetic understanding of the needs of the poor. d. By choosing the companionship of the common men and women.

(Close with the *Beatitudes*).

Hymn: "Come Thou Almighty King."

Prayer: (For honesty and sincerity in religious life).

Hymn: "Dear Lord and Father of Mankind."

Benediction.

Gen. Geo. C. Marshall a Christian Leader and Soldier

Justice Frank Murphy of the U. S. Supreme Court regards General Geo. C. Marshall as one of the greatest Christian generals of the world.

Murphy said: "I do not see why it is we Americans talk about Chiang Kai-shek as the Christian general and are carried away by that well-justified slogan in describing him, and still do not seem to be very appreciative of the fact that our own General Marshall is also a Christian leader and soldier."

Murphy goes on to say that the General's church membership is no military secret, but that he is proud of being a church member, attending the services at every possible opportunity.

Senator Reynolds says, "The soldier's heart, the soldier's spirit, the soldier's soul are everything. Unless the soldier's spirit sustains him, he cannot be relied on and will fail himself, his commander, and his country in the end."

In one instance, it was General Marshall's letter to a famous clinic that made it possible for a soldier's crippled child to visit that clinic; this act resulted in the child's eventual cure. When he was thanked the General blushed a little, became embarrassed and said shyly, "I never forget that our Master once took little children into His arms, blessed them and said, 'Of such is the Kingdom of Heaven.'"

Senator Reynolds closes with these words, "What better commander could our men have than a God-believing, God-directed one such as General George C. Marshall . . . a leader led by God.—*Church Chimes, Shreveport, La.*

INDEX JUNE, 1944

GENERAL

eginning Day	278
irthday Greetings	275
nurch and Society	298
nurch Methods	276
ditorial	274
estures, <i>Mattice</i>	271
ladness, Girded, <i>Wyle</i>	270
eat, Change of, <i>Helfenstein</i>	272
ear Us, <i>Hoepfner</i>	273
ouse of Happiness, <i>Woodson</i>	280
ustrations	296
unior Pulpit	292
ictures, <i>Staver</i>	269
ayer Meetings	306
eady, Is Church, <i>Meckel</i>	307
ecent Books	262
ergeant's Prayer	288
ermons	284
upreme Test	274

ILLUSTRATIONS

Artist or Fiddler	298
Church Came to Us	236
Companion Unseen	296
Gus Gloom	299
Home, Memory of	297
Mayo Park, Minn.	297
Morality and Machines	301
Mythical Dodos	300
New Day	296
Parsons In Uniform	301
Partnership In Medicine	297
Penalty of Hate	296
Stars	298
Te Deum Laudamus	300
War Unrest	297
Willkie's Religion	296

PRAYER MEETINGS

Christ's Army	308
Jericho Road	306
Peace Table (Communion) ..	307
Simple Things	308

CHURCH METHODS

Baptists in U.S.S.R.	282
Begin Day Right	278
Bible In Japan	277
Bible Pictures	282
Boy Next Door	276
Buddy Dinner, <i>Lichau</i>	276
Children	278
Church Grounds	281
Cooking Odors	277
God Suffers	281
Hospital Bible Sunday	282
House of Happiness	280
Marriage Service	282
Methodist Conference, '44 ..	277
Ministerial Misfit	282
Necessity's Children	277
Nurses, Service For	279
Paper Shortage	281
Red Cross Home Nurse	283
Rural Church	278
Sentence Sermons	283
Soldier Needs	283
Special Days	279
Sunday, We Still Need	279
Union Bible School	280
M.C.A. Centennial	276

SERMONS

ria, <i>Rhinow</i>	292
on't Be Silly, <i>Jenkins</i>	286
ask Wearing, <i>Wyle</i>	291
piritual Mobilization, <i>Nabers</i>	284
inner Loses, <i>Hagedorn</i>	288

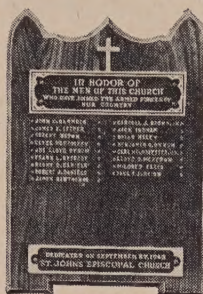
JUNIOR PULPIT

ands	294
an's Brain	292
ary Trier	295
hat Bid	293
ind Blows	294

OR VICTORY BUY
WAR BONDS AND STAMPS

une, 1944

Beautiful HONOR ROLLS



A FITTING TRIBUTE
for those of your
Church now in the
armed forces.

Looks Like Bronze
Plaques are cast from a special plastic formula, resembling bronze. Mounted on genuine walnut. Easily attachable nameplates may be ordered as needed.

All kinds of designs and sizes available.

Modestly priced—within reach of all. Write for full information to:

"Bronze Tablet Headquarters"

U. S. BRONZE SIGN CO.
570 Broadway, New York, N. Y.

HEADQUARTERS



CHOIR GOWNS
PULPIT ROBES

Vestments • Hangings • Stoles
Embroideries, Etc.
NEW CATALOG on Request

NATIONAL ACADEMIC CAP & GOWN CO.
821-23 ARCH ST. PHILADELPHIA, PA.

BIG HANDBOOK

Free



- **For Sunday School Workers—**Let
● this "Victory" Catalog-Handbook of
● over 5,000 items and ideas aid you in
● making your school bigger and better.

Here are Hand-work and Memory Helps, Books, Bibles, Story Papers, Greeting Cards, Games and Gifts; also attendance building and scholarship incentive plans.

Rich in Plans and Ideas

- Learn about new "Step-By-Step" teaching.
● Makes pupils eager to learn...every teacher an
● expert in pedagogy. Many thousands benefited
● by this amazing aid. Send for your copy TODAY.
● Write name and address below, clip and mail.

1 Name _____
 2 Address _____
 3 I am teacher of ☐ Begin., ☐ Pri., ☐ Jr., ☐ Intermed.-Sr.
 4 ☐ Y. P. ☐ Adult Class in _____ Church
 5 Denomination _____

● 870-G North Grove Avenue, Elgin, Illinois
DAVID C. COOK PUBLISHING CO.

WICKS fine ORGANS



Member, Associated Organ Builders of America

Post-War Plan...
The Wicks plan is for even greater excellence in pipe organ design.

**HIGHLAND
ILLINOIS**

Dept. Exp.

A NEW APPROACH!

Our plan will bring people to your church, many of whom have never been there before! Let us tell you about a new angle to one of your biggest problems, ATTENDANCE.

A 3c stamp will bring particulars. When writing, tell us if you have a stereopticon.

RYAN LANTERN SLIDE SERVICE
409 Harrison St.
Davenport, Iowa.



\$ Save \$5—Time—By Trading with \$
PITTSBURGH T/W SUPPLY CO.
336 Fourth Ave., Pittsburgh 22, Pa.

Stencils, Inks, Platen Rollers, Lettering Guides, Styli, Bulletin Designs, Cartoons, Accessories, Repairs, Scopes, Parts for any Make
Stencil Duplicator or Typewriter

CONTINUOUS SPECIAL SALE

Stencils \$2.45, \$2.76, \$2.97 a Quire, Prepaid

ROTARY SELF-FEEDING POST CARD

\$ STENCIL PRINTER \$9.50 \$

STENCILS . . . \$1.50 for 24—Literature Free

MIMEOGRAPHS Bought · Sold · Repaired

MAAS
CHIMES

Cathedral and Tower Chimes

WRITE FOR INFORMATION, 3015 CASITAS AVE., LOS ANGELES

**BRUNSWICK
FOLDING CHAIRS**
FOR EVERY USE
WRITE FOR DESCRIPTIONS AND PRICES
BRUNSWICK SEATING CORP.
LAWRENCEVILLE, VIRGINIA



WHERE TO BUY CHURCH EQUIPMENT



BELLS AND CHIMES (Tower)	HOTELS
Deagan, Inc., J. C. 266	Parkside, N. Y. 311
Maas 310	
BIBLES	HYMN BOOKS
National Bibles 311	Hope Publishing Co. 263
Oxford University Press.... 265	
BIBLE VISUALIZED	INSURANCE
Bond Slide Co. 305	Ministers Life 263
Ryan Slide Service 310	Presby. Ministers' Fund.... 265
CANDLES & CANDLE SETS	MONEY RAISING
Emkay Candles 266	Edwards Folding Box 307
	Harrison Company 305
CHAIRS (Folding)	ORGANS (Pipe)
Brunswick Seating Co. 310	Austin Organ Co. 305
Redington Co. 303	Moller, M. P. 262
	Wicks Organ Co. 310
CHURCH BULLETINS	PARISH RECORDS
Woolverton Co. 311	Hauke Press 307
CHURCH FURNITURE	PUBLISHERS
Josephinum Furniture 311	Abingdon-Cokesbury 265
Manitowoc Furniture Co.... 307	Bethany Press 299
Redington Co., J. P. 307	Cloister Press 262
COMMUNION SERVICE	Goodenough & Woglom.... 266
Redington Co. 305	Norton, W. W. 263
Sanitary Com. Service.... 262	Revell Co., F. H. 263
	UPPER ROOM.....Back Cover
DUPLICATORS, STENCILS, INKS	RECORDINGS
Pittsburgh Typewriter 310	Morrison Laboratory 265
GOWNS (Pulpit & Choir)	SERMON HELPS
Almy, C. M. 262	Author's Research 307
Cotrell & Leonard, Inc.... 311	Continental Writers 262
Cox Sons & Vining 307	
DeMoulin Bros. 304	SUNDAY SCHOOL SUPPLIES
McCarthy & Simon 303	American S. S. Union 262
Nat. Ac. Cap & Gown 309	David C. Cook 309
Ward & Co., C. E. 305	Standard Pub. Co. 303
HONOR ROLLS	VACATION BIBLE SCHOOLS
Ashtabula Sign Co. 303	Dietz, Wm. H. 304
Clark, W. L. 307	
Int. Bronze Tablet Co. 311	WINDOWS (Stained Glass)
U. S. Bronze Sign Co. 309	St. Joseph's Art Glass 305

Firms whose names you find here have proven their integrity in serving BUYERS of Church Equipment.